



The Grand

PICTURESQUE

PROMENADES

IN AND NEAR

CONSTANTINOPLE,

AND ON

The Waters of the Bosphorus.

By CHARLES PERTUSIER,

ONE OF THE SUITE OF THE FRENCH EMBASSY AT THE OTTOMAN PORTE.

WITH ENGRAVINGS.

LONDON:

PRINTED FOR SIR RICHARD PHILLIPS AND Co.

BRIDE-COURT, BRIDGE-STREET; AND TO BE HAD OF ALL BOOKSELLERS.

1820.

W 6164/1877

PICTURESQUE

THE ROMANESQUE

IN AND AROUND

CONSTANTINOPLE

AND ON

THE WALLS OF THE CITY

Bayerische
Staatsbibliothek
München

BY CHARLES FERTNER

ONE OF THE SCULPTORS OF THE BALKAN EMPIRE AT THE OTTOMAN COURT

WITH ENGRAVINGS

LONDON:

W. Lewis, 21, Finch-lane, Cornhill, London.

INTRODUCTION.

THE capital of the Osmanlis, or Turks, whether considered under the names of Byzantium, Constantinople, or Istambol, forms a noble groupe of truly interesting objects ; and, to a traveller of taste and sensibility, presents recollections that strike the mind with admiration, and may be contemplated with pleasure and instruction.

Its imposing situation, on the confines of Europe and Asia, produces a grand effect ; while a continual display of the beauties of surrounding nature has a tendency to excite sentimental feelings, where every view is a picture bursting on the sight, in a soil covered with the richest luxuriance.

The general effect is strengthened when we reflect, that, during a long succession of ages, this city has increased the stores, and confirmed the truths of our historical monuments ; itself, in the diversity of its annals, and from the important matter they contain, having been the arena of transactions peculiarly conspicuous.

Byzias is stated to have been its founder ; but without referring to ingenious conjectures or profound researches on this subject, its being adopted by Constantine ensures a more particular claim to our attention. From that era, its history, topography, and literary materials, contain much information relative to the political world in general, and to the ecclesiastical state in particular.

In the decline of the Roman empire, the various accounts of Constantinople occupy more space, as exploring a field almost new, than those of its Italian rival. Degeneracy, however, tarnished the character of its governing powers, and nothing could efface the deep stain, but the general subversion of a corrupted empire,

by the founding of a new monarchy on its conquest and subjugation. A new system of laws, new forms of government, succeeded, adapted to the manners, dispositions, and habits of a people altogether warlike.

Like the ancient seat of empire, Constantinople, in its local situation, rests on the primitive bases of seven hills. These, coated with solemn temples, with sumptuous fabrics, and innumerable distant habitations, charmingly blend in the aerial perspective, and compose a perfect picture of themselves, on the peninsula which they cover. As the eye continues its range over this amphitheatre, the bright colouring of woods, copses, &c. enriched with delicate foliage, and partially overshadowed with the roofs of buildings, affords the fullest gratification to the sight, in the rich mingling of light and shade.

An alluring sentiment appears likewise to insinuate itself in the rural simplicity, or rather, the patriarchal character of the inhabitants. This taste and inclination are not merely the resemblance, but the persevering imitation of the first ages, as if produced by, and studiously copied from the admirable originals. This grateful association furnishes a panorama calculated to feast the eye, and afford a very agreeable entertainment to the fancy; while the understanding is made acquainted with subjects that embellish and illustrate poetry and painting.

Washed by the waters of the Propontis, the spectacle from Constantinople is a real curiosity of its kind. The eye acquires an unlimited command over the most beautiful images, both in nature and art. In the horizon appears the chain of Mount Ida, reaching to the borders of Olympus, whose lofty head in the clouds seems an emblem of Jupiter armed with his thunderbolts, and interesting from the powerful emotions it excites in the mind.

The northern limits are marked by that spacious haven into which the streams of Barbyces and Cydaris disembogue; their banks exhibit a continuity of suburbs, where the setting sun irradiates every dwelling, and

which compose a second city, as populous as the metropolis. The connection with Europe is by an isthmus, closed with a treble wall, famous, during many ages, for the assaults which it has resisted. The eastern extremity faces Asia, from which it is separated only a few furlongs; it contains other suburbs, that spread in delightful confusion along the shore; while, in the contiguous country, nature, ever young and vigorous, still bears an abundance of noble and useful productions.

On the nearest point that approaches Asia, rising by gradations, stand the numerous structures of the Seraglio, half-concealed by the umbrage of pines, cypresses, and plantains, which, though formed by the hand of nature, are always striking, and appear with all that delicacy of touch that is so conspicuous in the sketches of art.

At the foot of the walls of that august edifice runs a beautiful water, catching the sun's reflections, and tinged with a freshness that seems the effect of a first creation. From the continual motion wherewith one wave rolls over another, on the surface, before they enter the Propontis, the stream might be thought to flow for Constantinople alone; especially on a first survey. But its immensity excites a contrary sensation, when the eye penetrates, through profound solitude, the vast cemeteries that conceal it, on the side where it joins to Europe.

No verbal descriptions can sufficiently illustrate many of the views, however obviously and fully they may be written for the drawings. In some particular points, however, the finer shades may be successfully sketched and precisely determined. The imagination of the traveller will be carried to the highest pitch if, with classical remembrances, he has a relish favourable for the particular observation of nature's beauties. Both fable and history concur to elucidate the different branches of such a subject, and, in the contemplation, the eye may be considered as embracing a general view of all the treasures of imagination.

THE PLATES.

The accompanying designs are minute and correct, and may be recommended for their fidelity, but they can do justice only to a part of the merits and beauty of the original. The contour gives a partial, if not a complete idea of the exterior local of Constantinople, and the banks of the Bosphorus; constantly selecting the most delicious vallies of an earth enlivened with fruits and flowers, for the enchanted sight to repose on. They present also the various gifts and charms of art and its monuments, correcting the wild scenery of nature. The collection displays the inhabitants of those remote countries in their habitual costume; designating the manners, customs, and occupations of common life. One professed purpose of these designs is to convey a more ample explication and elucidation of the work which they accompany; and, by a mutual relation, they invite it to report a general summary of their contents, and make them intelligible, if any thing, on a retrospective review, appears of doubtful consideration.

PLATE I.—*View of Constantinople, from the Tower of the Janissary Aga, to its Extremity on the Land-Side.*

Here the point of view is the top of the Palace of England. In the last of the plans, appear the Tower of the Janissary Aga, and the Mosque of Bajazet. The Aqueduct of Valens is seen next, then the Mosque of Mouhamed, flanked with its two minarets, as also that of Selim, at some distance; and, lastly, the quarters attached to the included space. In the approach, we discover that portion of the harbour which is bounded by the quarters of Balata and of the Pharos on one side, with those of Cassem-Pacha and of Kassoe-Keuin on the other. The fore-ground exhibits the Little Field of the Dead, which, from behind Pera, reaches to the Palace of the Capitan-Pacha. In this edifice, the artist has made a good use of its commanding situation, to redeem it from the vaporous tinge its distance might be obscured with.

PLATE II.—*View of the South Part of Constantinople.*

This view, taken from the promontory between Scutari and Chalcedoni, reaches from the Seven Towers to Dolma-Baktché. In succession, it exhibits the Mosque of Achmet, and that of St. Sophia, the southern part of the seraglio, the entrance of the harbour, the tower of Galata, the land-arsenal, Fondoukli, and the large Field of the Dead, apparent on the back of the heights of Pera. The design affords materials to judge of the walls, embracing an extent of ten miles, interspersed with objects of great and various excellence, that, in their combination, detail a most unique and elaborate tableau.

PLATE III.—*View of the Imperial House of Pleasant Waters.*

This design may claim the merit of novelty, as two years have scarcely elapsed since its erection. It answers a double purpose, that of presenting one of the most celebrated situations in the outline of Constantinople, and that of specifying the most eligible spot for an imperial kiosk. The structure here alluded to is not modified by any of those alterations which other buildings of the same kind have borrowed from us.

In the first plan is seen the canal, on which arise artificial cascades and pavilions, in perfect accordance with the principal subject. On the further side is the field of Dgirite, and in the foreground an enclosed retreat for the women. The artist, in taking his stand, had to regret that he could not take in a larger space of the landscape that environs one of nature's retired corners, where she seems fearful of being seen. The habitation, however, rears its height in a part remarked to be superior to any other, in the sportive overhanging of woody distances, but we cannot feel the full force of it, as the artist, from his obligations to fidelity, could not assume the requisite liberties in colouring.

PLATE IV.—*View of the Place of Top-Khané.*

The fountain forms the principal subject, though the accessories by which it is surrounded are not wholly sacrificed to it. On the left, appears the Mosque of Ali Pacha, with its shades; to the right, and in the third plan, is the Palace of the General of Artillery, distinguished by an elegant portico. The Place of Top-Khané is a sort of fair, from the continual throng of passengers, &c. It contains dealers in wood, fruit, eatables, &c. and by way of episode, the triumphant march of the flesh-pot of the Janissaries, placed in the front of the drawing. The other side of the place from which the artist has taken his view, communicates with the Land Arsenal, the façade of which stretches along the river. Behind is a casern of artillery, which contributes not a little to produce a beautiful diversity in that quarter; but the whole attention, on the first glance, is arrested by the delightful fountain, which is unparalleled, in point of magnificence.

PLATE V.—*View of Therapia.*

This view is taken from the coffee-house at the lower part of the haven. It takes in only one half of the surrounding heights; but, the artist has selected the most picturesque part of the site. This part of the shore furnishes one of those pleasurable scenes, wherein repose, the pipe, coffee, and other attractions, beguile the time of such as frequent it.

Most of the crowd here assembled are Greeks, a few scattered Musulmans only appearing, as passengers. The former compose almost the whole of the population of Therapia. In proof of this, are seen ladies of that nation, with their toilettes, which may give some idea of the elegant costume that attires the women in the haven.

In this quarter, the languages of Demosthenes and Racine are spoken with equal purity. Both sexes evince intelligence and information, blended with a gay manner, the product of education.

PLATE VI.—*Place of the Hippodrome.*

On a first landing at Constantinople, one of the matters most likely to engage attention, as marked with the most prominent features, is the place of the Hippodrome; it forms alike a primary object of the artist and of the tourist, affording to the enraptured mind inconceivable pleasure. Constantine had so decorated it with the monuments of Greece and the spoils of other countries, that he left it in a state of the highest splendour, and it received many other embellishments again and again, from Theodosius and his successors. In those times, it was indicative of the vast powers of the Cæsars, but suffered, in the following ages, when those powers were almost circumscribed within the walls of the capital. The Ottomans found it in that state, and consecrated one part to the Deity, while the other was retained on the plan of its original institution.

The point of time selected for the drawing is when the Grand-Signior, coming from the prayers of Bayram, in the Mosque of Achmet, crosses this place, on his return to the Seraglio. He is on horseback, surrounded by his ministers and guards, with a concourse of spectators, whom the occasion never fails to attract.

The primary design of this view is to display an imperial mosque, so as to give a general idea of the plan, elevation, &c. of sacred edifices among the Mussulmans. The point of view assumed will enable the spectator to survey at once St. Sophia and the Achmet of Djarnissi, and the friends of the arts may draw a comparison between them. There are also other monuments of antiquity particularly impressive, and which, in strong language, excite a pathetic interest, the Egyptian obelisk, and the wreathed or twisted column, a religious object consecrated by the victors at Plateæ.

PLATE VII.—*View of the Valley of the Grand-Signor.*

Could Venus and the Graces appear among the Mussulmans, in the full glow of their attractions, and, unconscious of intrusion, sport with the loves on the flowery lawn, or mossy bank of some crystal stream, the delicious landscape here designed would constitute that sweet, sacred haunt. But as beauty cannot be seen without its veil, or only by stealth, amidst the orientals, the privation imposed by this austerity must be supplied by the majestic character of a scene, where the eye encounters the Sultan in the circle of his court. Here the lord and master of a vast empire appears seated, in the Asiatic manner, under a tent most conspicuous; the groupe of nobles and others around him forms his household. Under the surrounding boughs of overhanging-groves, some retire, to shun the rays of Phœbus, while others recline on the turf, or in the foreground partake of coffee and refreshments. In the first plan, are the figures of a Jewish family on the ground. In the third, is a mother lulling her child to sleep, delicately cradled in a shawl, suspended to the flexible branch of a tree. In the second, are women enveloped in feredge and yachmak, a coffee-house man, with his laboratory, a vender of sweet-meats, &c. The point of view has been taken from the sea-faring part of the town.

Picturesque Promenades

THROUGH

CONSTANTINOPLE,

AND

ON THE BANKS OF THE BOSPHORUS.

FIRST PROMENADE.

ON arriving at Constantinople by land, nothing apprizes the traveller that he is approaching a capital city. In other countries, the seat of empire is always surrounded by a profusion of magnificent villas, and the country assumes the appearance of cultivated gardens and pleasure-grounds. But here the land is as completely a waste as in the desert plains of Romelia; and it is only at the very gates of Constantinople that verdure is perceived, where, instead of rural seats, are found immense cemeteries shaded with cypress.

But if we arrive by water, the views are luxuriant beyond description; all is wonder, and every spot is prolific in classic associations; the sea which bears us is the Propontis of the ancients; in the distant horizon are seen the shores of Asia, the cradle of civilization and the arts. We seek through the slight mist that envelopes us, the kingdom of Priam, and the seat of Ilium, famed in story; we wish that the island of Proconnesus (Marmora,) were removed, that we might view the mouths of the Granicus, where Alexander acquired his first bloody laurels.

On looking around here, from this spot, we behold a rugged, mountainous chain. It is no other than Ida, from whence flows the *Æsepus*, the *Rhodium*, the *Scamander*, and the *Simois*; the fertile plains are those of Mysia, where we still behold Artaces and Lampsacus, and where, in days of yore, flourished Cyzicum, Parium, and other cities, of which, now even the ruins are sought in vain; yonder is the kingdom of Bithynia, where reigned Antigonus, Lysimachus, Prusias, and Nicomedes; the cloud-capt Olympus, bounding the horizon, affirms the truth of it.

Proceeding along the spacious gulph, we find Nicomedes still standing, a lasting monument of its ancient fame, but so

VOYAGES and TRAVELS, No. 1. Vol. IV. B

rich and so varied is the landscape, that the pencil alone can trace it with proper effect.—Borne along by the gentle breeze we touch the Bosphorus of Thrace, which nature and art have equally strove to embellish; where Asia and Europe contemplate each other, clad in their richest robes, and leaving us in doubt to which we should assign the palm of beauty.

On that prominent cape formerly stood Chalcedonia; ruins alone remain, which indicate what once it was; but what recollections do these humble ruins awake in the classic mind! But what are those dark and gloomy towers under which the European bank seems to groan? A secret presentiment tells us they were not erected by the spirit of humanity, and that the demon of despotism was the architect. They are the SEVEN TOWERS, where myriads of innocent victims have been sacrificed; and where, by a sort of moral compensation, the blood-thirsty tyrant is often sacrificed on the same altar as his victims. Three of the towers are already falling to decay from an earthquake which shook them:—may the vengeance of indignant humanity soon do justice on the rest, and to similar structures in all countries!

The little hills on the Asiatic coast are called the Island of the Princes, the Demoneses of the ancients; there the flowered grape and the sweet fig grow in abundance, and have a perfume which distinguishes them from all other kinds.

Under the shade of those lofty pines and cypresses which rear their heads on each shore, the gloomy musselman takes his apathetic slumber;—their funereal shade being in harmony with his superstitious soul. Priestcraft erected these groves, and cultivates with the choicest shrubs and flowers, this “*field of the dead.*”

But the view of Constantinople demands our attention; here rude paganism, and more subtle forms of priestcraft, have often struggled for mastery, till at length a middle sect, paganism in its ideas, established itself; and, by the jealousies of European powers, still maintains its empire. The waves have already borne us close to the walls of the seraglio, so fertile in sanguinary revolutions; and under whose glittering turrets neither the master nor the slave can enjoy a peaceful slumber; yet who would think that the light, elegant, and fanciful kiosques were destined so often to be the witnesses of dreadful irrational massacres? The eye distinguishes with pleasure the thousands of airy minarets which mingle with the massy gilded domes, and give to the whole the appearance of a fairy land. In other countries, pagan temples have been converted to the use of christian churches, but here the cathedral of St. Sophia has been converted to a mahometan temple.

We are here placed between two wonders, Chrysopolis and Byzantium; the former, as its name imparts, the city of Gold, was the depôt of the riches which the satraps of the great king wrested from the hand of labour; and as a punishment, while all the neighbouring cities boldly claimed their liberty, Chrysopolis, or Scutari, was always too cowardly and base to assert its freedom.

Scutari is an enchanting spot; groves of linden ornament the country-houses and pleasure-gardens, while the most luxurious shrubs of flowers shed a delicious perfume, regale the senses of the promenaders, and insensibly lull them to repose on a shady hillock, fanned by the spreading branches of the linden.

What activity reigns in the port of Constantinople! less that of sordid commerce which calculates the value of every breeze, and the quarter it blows from. Here pleasure enlivens the scene, and the gilded bark glides along with its proud possessor, who being able to read and recollect a few passages of the Koran, looks down with disdain and contempt upon the learning and religion of civilized Europe.

The magnificent palaces of the Grand Seignior arrest the attention, where Grecian elegance is strongly allied to oriental glare; in their interior is to be found all that can pamper voluptuousness; but the iron grating too plainly tells that this is the grave of liberty.

The villages on each bank are scattered in profusion, and every inch of ground is classic. There Nicopolis sketched upon the banks; and a little further on, at the narrowest part of the river, Xenophon terminated his glorious retreat; at the same spot, we are told, Darius crossed the Bosphorus in his march against the Scythians. We arrive, at length, opposite to those two castles, the work of Mahomet II. who destroyed the remains of the Greek empire; one bears the name of the castle of Anatolia, and the other of Romelia-Hissar; they both command the passage; the latter, surrounded by walls flanked with towers, is the place where the Janizaries, soldiers of this despotism, are often executed.

It would be endless to describe all the views, the villages, and delightful landscapes which present themselves on each bank, as we sail along. Here you see the luscious vine mark the shade of the Christians. There is Therapia, to which so much interest is attached, that it demands a separate description and a view to paint it to the eye. Farther on is a mountain called the Bed of Hercules, or, as it is now called, the Giant's Tomb. Arrived at its summit, you perceive the Black Sea in the distance, and the rich country, and the Straits of the Bosphorus as

far as the walls of the seraglio. On the top of the mountain, a grove of laurel conceals a small mosque, and the modest abode of a dervise, who exhibits to the veneration of the faithful the tomb of a pretended giant, and of which, barbarous credulity has made a motive of pilgrimage, the most meritorious. This supposed sepulchre is too large to have been ever intended for the purpose asserted. It is a little garden, ornamented with shrubs, whose branches are covered with little pieces of stuff of all colours, attached to them by infirm mahometans, in the hope that this act of devotion will, accompanied by alms, be the means of restoring their health.—Superstition, how extensive are thy ramifications! how numerous thy degraded votaries under every creed!

SECOND PROMENADE.

The Channel of the Black Sea and the Cyaneæ.

IF we embark at Therepia, to make an excursion to the Cyanean islands, and enjoy the sight of a sea, so fertile in riches and shipwrecks, we must direct our course towards the village of Buyuk-Déré, inhabited by Christians; it is here that the Ottoman navy rides in Ottoman splendour. The sea, (the mouth of which is to the right,) and its coasts, present images too multiplied to be detailed.

Before we arrive at this point, which is, as it were, the centre of the most magnificent panorama that can be imagined, we pass under the cannon of a battery destined to protect the passage. We leave on the left the fountain of Kérèch-Bournou; the coast here is rugged and steep. In the day-time, under the beautiful plane-trees of Kérèch-Bournou, the Greeks and Armenians assemble to take their frugal, yet delicious repast. In the evening, we meet a brilliant assemblage of Franks and Grecian ladies, formed in groupes upon the grass, and offering a delightful spectacle.

Farther on, we behold batteries on the Asiatic and European shores, which cross their fires within point-blank distance; and about a mile and a half farther on, are the light-houses of Europe and Asia; near the latter is the celebrated port where the Argonauts changed the stone anchor, brought by them from Mount Dyndimus. Two miles beyond this, on the same coast, is the fort of Rhebas, and as opposite to it, on the other side, that of Kela.

At the first sight of all these batteries, one would imagine

Constantinople invulnerable to all attacks of a fleet, coming from the Black Sea; but as they are nearly level with the water, the guns of large vessels would command, and easily dismantle them.

This is the celebrated channel that has given rise to so many hypotheses relative to its formation. Strabo, Pliny, &c. were of opinion that the sea of Pontus was, previously to the voyage of the Argonauts, a great lake without an issue, but that the superabundance of its waters forced and formed the present channel. Amongst the moderns, Tournefort and others fancy that the Black Sea has subterraneous passages, by which it discharges its waters into other seas; but were this the case, a current would be inevitable, and this has not been discovered to exist. Many other moderns attribute the channel to the effect of volcanos, and as there are evident remains of some in the vicinity, this may have been the primary cause; and the rush of waters through the chasm may have effected the rest.

About four miles from Faranaké, in the vicinity of the sea, mines of coal are to be found; and, from the disposition of the different strata, a convulsion of this part of the globe may fairly be deduced; yet a modern geologist, who has studied the matter on the spot, affirms that there has been no revolution of nature here, and that from the creation, the waters of the Euxine Sea have emptied themselves by this channel, framed by a provident nature for the purpose; who then shall decide when Strabo, Pliny, Tournefort, Buffon, &c. disagree?

If we go by land to Pontus Euxinus on the Asiatic coast, we find a serpentine walk, bordered with fig, sycamore, and jujube-trees; the tree of Judea, the pomegranate, and every species of the laurel; while the clematitis, and other plants of the same nature, stretch over the head and form a delightful arcade, with bouquets of flowers that invite the hand to cull them: it is, in fact, a most delightful garden and shrubbery; while the opposite European coast presents a wild, barren, and inhospitable soil, though farther we find a highly-cultivated plain.

Let us leave the light-house of Anatolia, at the foot of which are the shoals called the Cyaneæ of Asia, and stretch across to that of Europe, built on the promontory Panuim; from thence we survey at leisure the sea, whose name alone presages the tempest, which we so often see darkened by the clouds, bearing with them the elements of thunder, and carried by the winds to the piles of Caucasus, or of Hemus; it is there that the sailor regrets his temerity, for on its inhospitable shores are found the victims of its fury, deprived of sepulture, or inhumanly despoiled by the inhabitants, more barbarous even than

the tempest, and who lure the pilots on a reef of rocks by placing false lights;—a barbarous custom, which has been transmitted from father to son, since the remotest generations.

What a number of nations, differing in their language, their religion, and their manners, do those coasts present; and what immense riches do they produce, which the powers of Europe dispute with each other, and know how to turn to their profit, to the detriment of this people, ignorant of the treasures they possess. This sea alone would, however, render them flourishing; placed between Asia and Europe, it is the rendezvous of all the rivers the most favourable to navigation; it is the central point of departure for ascending them, and carrying to the one the produce of the banks of the other; it is the depôt of the north and the south, of the east and the west, and a medium destined by nature to establish relations between the different nations of our continent.

The ancients, whose commercial operations were naturally limited on account of their ignorance of geography, already explored the abundant mines offered by the commerce of Pont-Euxine; they came here to purchase the grain furnished by the inexhaustible granaries of Tauride, now the Crimea, so long coveted by a power (Russia,) which has at length torn it from the Ottomans, too ignorant to penetrate the designs of their rival, and too weak to resist them.

From these same countries, and those where flourished Trebisonda, Sinope, Amasia, &c. the ancients drew wax, wood, slaves, and leather. The ports frequented in preference by the Athenians, were those of Panticopea and Theodosia, because they were to them free ports. They were also the rendezvous of the vessels expedited by the Greek colonies on the coast of Asia, from whence some passed the Cimmerian Bosphorus, to go and seek the productions that the Tanais brought then, as now, into the Palus Meotides; the exchanges were made with the productions of the south, and the metals made up the balance of trade. As to that portion of the coast included between the Boristhenes and the Ister, then inhabited by wandering tribes of Scythians, it was little known to the ancients, and contained, unexplored, those Peruvian productions from which Russia now derives so large a share of her revenue.

The Venetians, and principally the Genoese, were the first modern nations who knew how to appreciate the riches, as well as the position of the Black Sea; and it wonderfully aided their ambitious designs. Genoa made of it the depôt of the commerce of India, succeeding for a moment to make that forgotten which Alexander had traced for it by Egypt. She struggled for some time with her rival, which could not, not-

withstanding the assistance of the soldans of Cairo, bring back to the channel of the Nile what had been turned off by the Indus, the Oxus, and the Phasis.

The empire of the east was then as apathetic with regard to its interests as it is at the present day. The Genoese, established at Constantinople, had converted it into a national colony, and maintained the usurped title with as much arrogance as the colony shewed submission. It was here that the Genoese fought with ardour for what they pretended to be the cause of their allies, but what was really their own existence. Constantinople then only subsisted to increase the wealth and prosperity of foreign states as a central colony, nor is its fate at the present day much different. The Turkish empire only subsists by the jealousy of the European powers as to the division of it.

The coasts beneath our eyes are those of the ancient kingdom of Bithynia, confounded by the Mussulmen into one province under the name of Anatolia. Numerous flocks, a country fertile in grain, and mountains covered with timber fit for every purpose, are its principal riches. Farther on, in the same direction, are the coasts of Paphlagonia, with the ruins of Sinope, still visible. This city seems to offer its port to the Ottomans, as an immense depôt for ship-building; wood, pitch, tar, hemp, &c. being found in abundance in the neighbourhood.

Beyond Sinope is Trebisonde, the capital of an obscure empire, but part of the states of Mithridates, the great enemy of the Roman name; it abounds in copper-mines, which are not explored by the indolent natives.

To the north-east is Colchis, watered by the Phasis, and separated from Iberia by the lofty Caucasus. All these countries are enemies to civilization, which has made no progress amongst them, notwithstanding their relations with Russia and Turkey; they are now called Georgians, Circassians, Mingrelians, &c.; they have no fixed notions on religion, nor any idea of the social contract, or the law of nations. Here the Egyptians recruit the mamelukes, and here the seraglio its beautiful victims.

Notwithstanding all the cares of Catharine and her successors, the Crimea has lost much by emigration since it has become subject to the Russian yoke. The Mahometans detest all other religions, and will not unite with those who profess them.

We are now arrived at the Nieper, and the Niester. What riches do those rivers bring to the Black Sea, and carry back in return! Grains, furs, timbers, hides, tallow, hemp, wool, wax, and numerous other articles, are transported in abundance

to Odessa, Kerson, and Oslakoff, and increase the riches of Russia in an eminent degree. The three depôts we have here mentioned, of which the first has supplanted the second, are unequivocal proofs of what industry can effect. A few years since, Odessa did not exist; it now contains upwards of 30,000 souls. Commerce has the whole merit of the erection of this new city; for the soil by its nakedness, and the climate by its severity, were two obstacles against success.

All the extent of country lying to the north is ancient Thrace, famous for its heroes and its horses; its fertile plains might become the granary of Constantinople, but it lies uncultivated.—What a monster is despotism! It strikes with barrenness whatever it touches; it only knows how to destroy, and if it is not surrounded by ruin, it fancies it does not reign!

Beyond the Hœmus, the Euxine bathes the coasts of ancient Dacia; the abundant waters of the Danube carry fertility into this bason, which to the north has no bound.

Before we quit the commerce of the Black Sea, let us take a survey of those formidable rocks called by the ancients the *Cyanææ* of Europe. On the summit of the highest, we find a marble column still standing, called Pompey's Pillar by the vulgar; some of the learned fancy it was erected in honour of Augustus, and some attribute it to Apollo.

It is of Parian marble, whose whiteness contrasts well with the black rock which serves as its base; its circular form, its small height, the garland suspended in festoons, relieved by the heads of Apis, which wind round, with so much grace; all those characteristic signs, do they not seem to indicate that this is a votive altar, deprived of its tables of sacrifice, and erected, perhaps, to Neptune? What inclines us to this opinion is its position opposite dangerous rocks and shoals, which the seamen never approached without invoking Neptune; doubtless it has been the scene of many horrors; the wrecked mariner has, perhaps, often embraced it, and here offered up his vows to the Deity to whom it was consecrated. Travellers, who seem long to have been in the habit of visiting it, have engraved their names upon it. I sought a small space to place my own, and discovered that of a friend; the discovery caused an emotion in my mind, only to be exceeded by the reality of presence; I united our names as a lasting memento of the union of our hearts, which can neither be affected by time nor distance, till the great destroyer effaces us from the tablet of life.

THIRD PROMENADE.

The Exterior of Constantinople and the Seven Towers.

CONSTANTINOPLE is, in more than one sense, the rival of Rome; superior to the latter in position, it also stands on seven hills, separated from each other by spacious valleys; its extent appears immense, unless we go round its boundaries, and we are then astonished to find, that in four hours and a half we easily complete its circuit, which is about fifteen miles; but the greater part of this excursion being made by water, and the strong current singularly aiding the rowers, saves much time.

Constantinople is, however, far from being included by its walls; the numerous buildings which cover the banks of the Bosphorus, and were formerly distinct cities, are now only its suburbs: but its appearance is most imposing, and whatever idea a traveller may form of it before he sees it, he will find the reality to surpass it. To have the most delightful view of it we must place ourselves on the point of Chalcedonia, at sunrise, on a summer's day; our extasy is then complete. Here we forget our pains and our pleasures, absorbed by the magnificence and the variety of "nature's gayest, happiest attitude of things."

This capital, in changing its masters, has not changed its fortune, unless it be to shine with additional splendour; in detail, it does not offer those tributes of genius which the unshackled mind of freedom can alone produce. The fine arts every where bear the imprint of the government, the manners, and the religion of the country. In Greece they excelled in all the branches. In modern Italy, superstition confined the chissel of the statuary, and the pencil of the painter, to the portraits of saints, the mysteries of the gospel, and the fables of the golden legend. In Belgium, the same bias is evident, but the reformed church of the United Provinces offering no attractions to these sacred fictions, the painters selected nature in her humblest and most grotesque forms, for the exercise of their genius. France and England can scarcely be said to boast of schools, but though one is catholic and the other protestant, their artists have risen above the servility which enchained the talents of their neighbours; hence portraits, historical subjects, landscapes, and marine views, offered to the different tastes of the artists so many theatres of success.

In Constantinople, on the contrary, the fine arts exist but in name; the musselman's faith accords not with either painting or images; and though some of the sovereigns have shewn a

predilection for the fine arts, the soil of Islamism has prevented their taking root.

Forty-three gates, in the time of its splendour, led to the public roads of its different provinces, but its external architecture has now nothing to recommend it.

Constantinople is now more populous than in the time of the Greeks, which is not, however, owing to its industry, but the gradual increase of population, and the accidental influx of residents, which great cities always obtain at the expence of the country.

At the foot of the walls, on the side of the port, is erected a number of houses occupied by the Greeks, which prove the conquerors took possession of the residence of the conquered, compelling the latter to seek an asylum elsewhere. The city has now only twenty gates, of which, seven open on the port, seven on the Propontis, and six on the land side. None of them are remarkable for their structure. It is on the mosques, the baths, the kiosques, the fountains, the hospitals, and the tombs, that the Ottomans display their magnificence. Selim the Third is the first who travelled out of the beaten track.

If we embark from the Field of the Dead, to make the tour of Constantinople, before we double the point of the seraglio, we pass the beautiful mosque erected by the mother of Mahomet IV.; it is called *Jeni-Dgjami*; it is distinguished by its two gilded minarets. We pass successively in review *Jali-Kiosk*, situated at the foot of the seraglio, and where his highness gives audience of leave to the Capitan Pacha, when he is going to cruise in the Archipelago; *Mermer-Kiosk*, remarked by its columns of vert antique, on which it stands. In admiring the lightness of those edifices, we are struck with the happy manner in which the shade of trees and architecture are blended, and give to the seraglio the air of enchanting disorder.

FOURTH PROMENADE.

THE AQUEDUCTS.

Valley of Buyuck-Dèré.—Knowledge of the Turks in Hydraulics.—Aqueduct, Village, and Valley of Baktché-Keüü.—Village of Belgrade.—Romeca.—Dancing of the antient and modern Greeks.—Dancing of the Turks.—Music and Poetry of the Turks and Greeks.—Village of Pirgos, and Valley of Barbysès.—Aqueduct of Justinian, and Village of Dgibedgé-Keüü.—Rules of oriental Versification.

THE lover of nature, who is susceptible of those sweet emotions which the sight of a beautiful country in fine weather



Com.

inspires, can alone appreciate the difference between sensation and description. Let him, therefore, visit the delightful valley of Buyuck-Déré, the terrestrial Eden of the Turk, the theme and fairy scene of poetry; he will not view so rich a landscape without thrilling pleasure and gratitude for its divine artist.

I shall attempt a faint outline. Buyuck-Déré is open to the south, exhibiting a spacious carpet of verdure, watered by the sea, which, seen in the foreground, affords an uninterrupted prospect. In the distance are seen the Bosphorus, the entrance of the canal into the Black Sea, all in motion with vessels under sail, and the mountainous coast of Asia. Numerous rivulets united in one channel, overshadowed with willows, refresh the sod, upon which a majestic clump of plantains extend afar their welcome shade, where repose the Turk, Greek, Arminian, and Frank, presenting the picture of concord as to religion, created by local influence, like brothers at enmity, who forget, in the presence of an affectionate mother, their differences, and are soothed by her persuasive tenderness into mutual peace.

The hills which enclose the valley, gradually rise by gentle acclivities covered with the vine, and interspersed with pathways winding in every direction, which conduct to their summit. The prospect then embraces the *Pont-Euxine* and the *Propontis*; and at the same time vessels are seen upon different parts of the sea coming from Egypt and the Atlantic, while others are taking advantage of the same wind, making the ports of antient *Tauride*, or the mouths of the *Niéper*.

The valley becomes narrower to the N. W. It is well cultivated, and the abundant produce of its gardens supplies the capital, and the village of Buyuck-Déré. Upon the hills, where the vine ends, the chesnut-tree begins, whose luxuriant branches shew that it is planted in a congenial soil. The sides of the valley are in part exposed to the storms, but the Italian poplar is seen elevating its waving head above the sturdy oak, the elm, and yoke-elm, which surround it. In the midst of the kitchen-gardens, watered by the numerous rivulets which descend from the hills, and under tufted nut-trees, are the humble cottages of numerous Greek families, living by toil under those proud Turks, who, lolling at their ease, smoking their pipes, behold with disdain the cultivation of the earth; while the former seem to have forgotten that their forefathers dictated laws upon that very soil now moistened with their sweat, and of whose produce they are too often despoiled.

Long before arriving at the Aqueduct of Mahomet I. which crosses the valley, this monument is seen covered with large

portions of ivy, which give it an air of antiquity, and this deception is the more easily imposed from the circumstance of nature here assuming her wildest aspect, reigning almost alone, and thus presenting a picture calculated to inspire sober contemplation, and give a zest to ruins.

The narrow passage is channelled by the torrents, which in stormy weather rush down the rough declivities of the hills, covered to their summits with thickets, and deposit in the reservoir below, pieces of earth torn from the upper parts. Notwithstanding the richness of the scene, the imposing spectacle of the hydraulic work, characterized by its solidity, absorbs for a long time the attention. Supported by several arches, which rest upon perpendicular pillars strengthened by well-proportioned spurs, one should take it for a bold bridge, thrown over an impetuous river; and favoured by the surrounding solitude, it is with a secret emotion that one looks up to its majestic arches.

Beyond this is the canal, which conveys a supply of water a mile and half off, into a reservoir, of the greatest magnificence, situated in a forest of chesnut-trees. The contiguous scenery and picturesque routes are altogether delightful and enchanting. This fine water, with that of another reservoir, is conducted to the suburbs of *Galata* and *Pera*, following a direction indicated by high pyramids, wherever the ground is low. Their purpose is to keep up the level; they are placed at distances calculated, upon the power of the water's ascent, so as to give it that same power, by means of cyphons which they enclose. The Turks, in general, shew much intelligence and skill in hydraulics, and spare no pains in obtaining knowledge from every quarter. They carry the water under-ground through pipes made of clay like bricks, to places where nature has refused a supply, surmounting every obstacle. Water is, therefore, met with throughout Turkey, in a kind of profusion which their religion explains, since it is the only beverage allowed by it, and, moreover, is indispensably necessary in their religious ceremonies.

Near the Aqueduct is the village of *Baktché-Keuiu*, at the head of the valley of the same name, charmingly situated in a country capable of every production. Before entering it, a beautiful clump of pines extend their branches horizontally, forming a natural umbrella, which gives a singular character to the landscape. A profound solitude reigns in this second valley, rendered still more repulsive by the briars and thorns with which it is choaked up.

The road from *Baktché Keuiu* to Belgrade, is as picturesque

as it is possible for the imagination to conceive, winding through a mountainous country, buried under forests, which now and then discover openings displaying a pleasing contrast. It is a journey of three quarters of an hour to the line of division, and then Belgrade appears, whose situation is even superior to what has been described. It stands in a valley of the same name, upon a little rising ground; wherever you turn your eyes, you see mountains covered with forests, while round about you is an open country, studded with clumps of plantains and nut-trees. A rivulet bathes the foot of the heights, and, after losing itself, re-appears in the forest, where its waters are carefully collected, in a tank of fine workmanship, and are carried to Constantinople.

The flower-season at Belgrade is that of pleasure, for the coolness of the situation attracts to it a great number of families from all nations, who go there to dissipate the noxious effluvia of winter by the balmy zephyrs of May. Etiquette is then banished, as if by a spontaneous effort, though not without some degree of regret, in exchange for liberty, her only asylum being here, but is consoled in reserving for herself Buyuck-Dère, where she reigns the tyrant as much as in Pera her capital. But this pleasure is fugitive, as the summer-heats, rendering Belgrade unhealthy by the moist exhalations, drive back to Buyuck-Dère that crowd of slaves, who, besides, soon regret their fetters, and resume them with as much pride as complaisance.

The harvest-season is not less delightful than that of flowers. Young Greek maids, whose black hair floats in long tresses upon their shoulders, then adorn, as on holidays, their heads with brilliant poppies, (paoots) intertwined with yellow *epis* (corn-ears) and blue-bottles. Their sweetly-toned voices join in melodious song, and convince the stranger that gaiety is not banished from these parts; thus consoling him, in some degree, for the fate of this class, who rank so low with the Turk. The conquerors and the conquered, the masters and the slaves, mix together indiscriminately, forgetting their relative state of command and obedience. Kind nature, in this her holiday, effaces by her cornucopia, for a short time, the too evidently calamitous distractions and penury of the longer periods. On every side, the rich spoil of the fields falls beneath the sharp blade, and the grass is soon made into hay under a warm sun, and in general a cloudless sky. The day closes, and is succeeded by the refreshing breeze and calmness of the evening, when these joyful groups return home, singing sprightly airs, the words of which preserve evident traces of that original language which was spoken by the most esteemed of nations.

Such a scene is well calculated to seduce the imagination, and in fancy transplant one to antient Greece.

At the present day, the national dance, with some slight difference, called the *romeka*, (Greek) is practised in its primitive purity, and which the immortal bard Homer introduces as the most prominent and beautiful part of the shield of Achilles. It still exhibits, in its figures and pantomime, the difficulties of Theseus in tracing the wonderful labyrinth. The women, holding by the girdles, follow the young maid their guide, shaking a handkerchief like Ariadne, when restless, trembling, she saw her lover searching for the path which is to bring him to her. The principal actor is carried before; a moment after she returns, putting on a garland of which she is the first flower. The inclined position and motion of the head, her animated look tinged with anxiety, altogether give this imitation some resemblance to the original. The *romeka* is danced in a measured step, to the voice, or the sound of a two-stringed instrument.

The other dances in vogue now, among the Greeks, are the *candiote*, the *arnaoute*, the *pyrrhie*, and the *valaque*. The two first have so near a resemblance, that I shall only notice the *candiote*. The invention of the *arnaoute* is attributed to Dedalus, and served for the recreation of Ariadne; Theseus having conquered the Minotaur, performed it at Delos, where he stopped to sacrifice upon the altar of Venus.

The *pyrrhie* is still danced with the shield, which the dancers strike to indicate the measure. The *arnaoute* belongs to the military species of dance, and is consequently masculine. The leader strikes the ground with his foot in a kind of measured step, which is followed by the rest, arm-in-arm. Its origin was in antient Macedon or Epirus.

The *valaque* is rude and barbarous, like the people its inventors, marked only by the burlesque without motive or object. The dancer with knock-knees beats the ground with his heel, and uses his arms as ungracefully as his legs. It is danced by females.

The Turk never takes a part in this amusement, because it is proscribed by his religion; but he is a spectator, without seeming to regret being interdicted as an actor, which is indeed foreign to his national character.

Ballad-singers are common, and professional dancers, who dance lascivious dances. The latter have access to the harem, and are esteemed by its inmates as amongst the compensations for their loss of liberty.

Music has greater charms than dancing among the Turks; it is listened to with insatiable delight; but their respect for the

Koran prevents them from practising it in their families. They have professional musicians, and the military bands of the Grand Seignior and the Pachas, who play on great days, as those of the *bayram*.

Their military musical instruments are little tymbals and crying hautboys, (the former called *kios*, and the latter *zurna*,) brass trumpets, large drums, *cahazurna*, which give deeper tones than the hautboy. The instruments for chamber-music are called *nëez* or flutes de derwisch, longer than ours, and which produce the most pleasing tone of the Turkish orchestra, having a more comprehensive diatonic scale than ours; a kind of guitars with eight strings, seven of steel and the odd one of brass, which are played, as among the antients, by a small piece of shell; pandean-pipes of twenty-three tubes, psalteries, *theschab*, another kind of guitar with a very long handle, and having only two strings, which are played upon by a bow; the viol of love; the *keman* or violin; in short, many others similar to those enumerated.

Although a passion for music is a characteristical trait in the Turks, it is but in its infancy, and, like all other arts, at a stand. If Cantemir, d'Ohsson, and Toderini, are to be credited, there are theoretic books in the Persian language upon composition and different systems of noting. All this is lost; the composers of the present day rely upon their memory as the depository of their productions; and the musicians study and learn them in the same manner, from which it may be concluded, that their music is in its greatest simplicity, and cannot contain matter sufficient for the purpose of song. The intervals between the notes are frittered into more fractional parts than in our musical system; having, like that of the antient Greeks, numerous semitones and quarters of tones, which the performer plays without ever making a transition from one octave to another. As to the concert of the instruments, they play in unison, or at most only an octave under, which, with the great subdivision of the diatonic scale, shews in one respect that the Turks have no notion of harmony; and, in another, that their sole attention is directed to melody, which its great tenuity of sounds is so well calculated to effect.

It is difficult to comprehend why Mahomet has proscribed music, and it is perhaps the only unintelligible law, or whose motive is not praiseworthy. If he feared for the gravity of his disciples, he was deficient in his usual policy, because music can promote gravity as well as gaiety, a truth recognised by Plato, Lycurgus, and Aristotle, who employed its stimulating aid as legislators, but so as to produce none but patriotic and moral effects. Doubtless, music has great power in exciting

the passions, and causing all the variety of sensations of which human organization is susceptible. The Arabian legislator, consequently, shewed himself wiser when he banished gaming and luxury, than when he interdicted one of the most powerful levers within his reach, and which was so well calculated to harmonize with the genius of his people.

The Arabians have always shewn a marked partiality for music; they communicated it to the Persians, who soon excelled them; then to the Turks, who, having a less brilliant imagination, are not so susceptible; nevertheless, its all-powerful impressions are sufficiently obvious. Amurat IV. when about to sack Bagdad, was disarmed by Schah-Cali, the Persian Orpheus, and induced to revoke the order. This prince, according to Cantemir, was much attached to music, and promoted it amongst his people, the consequence of which was, that musicians sprung up amongst them worthy of the name.

The sister-art, poetry, amongst the Greeks, is full of fire and fancy, and, influenced by the east, it has borrowed from the land of hyperbole the figurative style, of which the ancient Greeks were infinitely more sparing than the modern. However, with this slight change, it preserves all the softness and melody which distinguish its original character, and produces a consonance between the taste of the conquerors and their subjects, similar to that observed in their manners and habits.

Turkish poetry, having a closer affinity with the east, ought, of course, to be more metaphoric than the Greek. We, who are soon tired with metaphor, uninterrupted and unexplained by common sense, cannot be competent judges on this subject. It being, moreover, a kind of conventional language, in use only among the orientlists, we find a difficulty in comprehending all its strength, not knowing the value and meaning of the signs. For instance, the eyes of an antelope may be a term of comparison for beauty with an Arab or a Persian, but we who have different ideas upon the subject, are obliged to take it for granted, which, of course, prevents our feelings being affected by it. I shall therefore discontinue a digression become useless, and return to Belgrade.

The road from Belgrade to the reservoir, which deserves the particular attention of the connoisseur as a work of art, lies to the west in descending the valley; under the thick foliage of the chesnut and the oak, and along the side of the artificial lake, formed by the waters of the stream, by means of the tank, which give rise to a pleasing illusion; followed by delight, at the magical aspect which nature assumes in this her retreat; here she no longer, like a timid beauty, conceals

herself from the importunity of her lovers. The chain of heights upon the left arrests the waters at the bottom, by a rough acclivity, covered with shrubs. The contrast of their light, with the dark green of the sturdy oak, and the weeping-willow leaning over the margin of the lake, which reflects its foliage, has altogether a pleasing effect.

The bason, at its extremity, becomes very narrow, and is closed up by the tank, which is a formidable piece of marble masonry, well designed and constructed for its object. The waters, thus arrested in their course, are turned into a subterraneous canal, which takes a direction across the forest. The overplus is taken off by a flood-gate, in the middle of the reservoir. Farther on, in another solitude, equally delightful, is a junction-bason, where the waters meet from two channels and reservoirs. From this bason they are conducted in a canal to Constantinople. A mile off is repeated, with some trifling differences, the picturesque scenery of the aqueduct of Baktché-Keuiü. Here is another aqueduct, the work of Mustapha III. It takes the waters of a stream to the right, and conducts them to their junction with that of Belgrade.

After leaving this second aqueduct, the country and cultivated fields appear; the latter divided by hedges, planted with young oaks. A gentle acclivity brings the traveller to a point from which there is a prospect of the country, broken into small hills and bogs, which terminate in the valley of Pirgos, seen in a parallel direction about a mile and a half off.

The next objects are three aqueducts, the most striking of which is to the north, and crosses the valley of Pirgos, above the village of that name, supported by two stories, of fifty arches each. Sultan Solyman was the restorer of this beautiful work, which bears the waters of a stream running from the south-east, and conveys them to the aqueduct of Justinian, which receives all; and they then proceed, in one common canal, to Constantinople. The second aqueduct, in point of merit, likewise crosses the valley of Pirgos, but under the village, rising majestically upon three strong distributed oval arches, into the shape of an elbow, to correspond with the adjacent bank. It receives the waters of the valley of Belgrade, likewise those of the second aqueduct, and sends, by subterraneous canals, its tribute to that of Justinian, joining, during its course, the waters of the aqueduct of Solyman, in one common bason, situated upon the spur between the vallies of Pirgos and Ali-Bey-Keuiü.

The third erection of this kind is to the south-west. It carries the waters of the valley of Belgrade, likewise those of the aqueduct of Mustapha, from the right bank to that oppo-

site, from whence they run into the elbow-aqueduct. It is shorter and lower than the latter, which is also less than that of Solyman. The aqueduct of Justinian is superior to all for the boldness and elegance of its design and construction, and it is only to be regretted that the architect preferred the triangular to the more elegant oval arch, for which the ancients shewed so marked a predilection. It is manifest, therefore, that taste had undergone some sensible changes when this work was erected; but, on the other hand, the state of preservation and pertinacity in which its materials are found, evince that the art of building had lost nothing in point of solidity.

We now come to the destination of the waters which we have left in the aqueduct of Justinian. They take a course to the right bank of the valley of Cydaris, descending it about half-way, crossing, by hydraulic-works, the contiguous ones, and gathering, in their progress, the waters which have their source in the same chain of hills; at length they are brought to the gate Egri-Capou, and deposited in a bason, from whence they are distributed over the capital.

The woods which cover the heights, and a great part of the bason of Belgrade, and all the valleys which provide the reservoirs and aqueduct, are considered with respect, and perish only from age or tempests. They are never demolished, unless by authority. They are invaluable, furnishing by the clouds, which they attract and impregnate, the sources of supply to the capital, and which would otherwise dry up at a time of the year when most wanted. The hydraulic-works are not, however, so well kept up as they ought to be, and a quantity of the water, collected at a great expence, is lost; a great quantity, however, is on the way to its destination, but the different canals having numerous branches, which receive a portion of their tribute, they become almost exhausted ere they reach the bason.

To go to Pirgos, there is another road from the aqueduct of Baktché-Keuiu, keeping the left of the valley, and leading into that of Belgrade, through the thickest part of the forest. It is here, surely, timid nymphs may throw aside their dress, to plunge into the stream, invited and emboldened by the profound solitude, the clearness of the water, the coolness of the shade, and other captivating charms. They would have nought to fear but the sage, who, fleeing from the ingratitude of man, seeks an asylum from nature; or the disappointed lover, throwing himself into the arms of this consoling mother; or the hind and light-footed fawn; but the sight of such harmless beings would soon dispel their alarm.

The road follows the borders of the torrent, supplied by the waters of many rivers, and running upon a rocky bed,

through slender oaks, which conceal the country by their shade. You pursue your route with uncertainty as to where it will lead you, and yet are beguiled by an inexpressible charm arising from it. If you raise your voice, echo alone answers you. Creeping and bulbous plants, the ivy, &c. are every where seen. Already the world, and its vanities, are forgotten; you think no more of that earth which in infancy you have left; and, seduced by imagination, you touch the precincts of elysium, until the envious light dispels your fond dream, and disagreeably undeceives you. You resume your route to Pirgos, which, having reached, another species of voluptuous scenery consoles you for what you have lost. A spacious valley, of some miles in extent, exhibits a high degree of cultivation; meadows on which spring has lavished her flowers; fields of ripening corn; orchards laden with fruit; vineyards crowning the little hills, clustered with the juicy grape; gardens full of produce; at the bottom of the valley, the Barbyzes winding its course under the shade of the alder and the willow; upon one of the rising grounds, the village of Pirgos, whose numerous houses, promiscuously built, add to the picturesque of the landscape. On the opposite side are seen forests, whose wild appearance throw a contrast into the picture, and, at the extremities are two aqueducts, which are as frame-work to it. Beyond this, cultivation is more neglected, and shortly ceases altogether on quitting the valley, where there is a Turkish village; but this dismal scene is so common in Turkey, that one feels more sensibly the pleasure arising from the sight of abundant crops, than regret at meeting with sterile heaths.

After crossing the valley, the road from Pirgos to the aqueduct of Justinian leads you again through the forests, and a desert restored to all her rights, near this erection. The birds of prey which soar over your head, the grass which dries under your feet, the waters which wash the bottom of the winding basin, supplied by the Cydaris, are so many proofs of these places being little frequented, and not free from danger. To meet with habitations, you must penetrate the lateral valleys, amongst which Dgebedgé-Keuiu holds the first rank for extent and cultivation. On entering it, the many cart-ruts bespeak a numerous population, and about a mile from the aqueduct stands a Greek village, pleasantly situated, and whose exterior announces the ease and comfort of its inhabitants. All, however, that the traveller may expect is—fire, water, the cooling shade, and the frugal meal: but this suffices the lover of nature, who is not afraid of multiplying his points of contact with her. And, besides this, his route is perfumed with flowers in the spring, which deck the meadows; his sight is

regaled by the yellow ears of corn, cradled by the breeze; and if he associate with the love of rural scenery, that of the arts in harmony with it, he beholds, with satisfaction, the numerous hydraulic-works which fill the valley, and recal to mind the primæval state of the Ottoman empire; then, notwithstanding his fatigue, he thanks his guide for having conducted him through the desert to this other temple of Jupiter-Ammon.

Note.—Dionysius of Byzantium calls the valley of Buyuk-Déré kalos agros, the good field. According to Tournefort, the deep gulf upon which it opens was called Saronica, on account of an altar having been raised to Saron, the hero or sea-god of Megara.

The aqueduct above Pirgos, or Bourgas, has two stories of arches, fifty in each story. They are fifteen feet wide, and the square pillar the same, so that with the two binders which connect the aqueduct with the high ground on each side, its length may be estimated at two hundred and seventy toises, or yards. Its height is twenty-six yards two feet. It is not so elegant as that of Justinian, and does not promise so permanent a duration as the ancient ones. It is easy to recognize, in the application of the materials, the hand of the Turk who built, or rather rebuilt it. That commonly known by the name of Constantine may, indeed, have been constructed in his reign; or, rather, to judge from its elliptic arches, it might date its origin from a period anterior to the Goths, changing the form of Roman architecture. Some, however, attribute it to the Emperor Adronicus, and thus conclude from the hydraulic-works which he had executed,—a proof too weak to decide the question.

Each of its three stories is distributed into arches fifteen feet wide, resting upon square pillars fifteen feet thick. The first story has thirty-three, the second twelve, and the level four. A gallery extends the length of the first story, and is about three hundred and forty feet.

The aqueduct of Justinian is of two stories, each distributed into four great arches of forty-two feet wide, resting upon square pillars of sixty-four feet. The first story has, moreover, at each end, four arches of twelve feet wide. A gallery, worked out of the square pillars, extends the length of the first story, which is descended by two flights of fifteen steps each. In the square pillars are niches to admit the light, which, by lessening the bulk of the masonry, makes the edifice appear not so heavy. They are strengthened by shelving spurs, rounded in the middle, going from the first story to their root, so as to form a frame-work along the niches, and which at the same time that they contribute powerfully by their patten-surface to the solidity of the work, shew to more advantage the boldness of the detached arches which support it. The length of the gallery is one hundred and sixty toises, or yards, and the height about one hundred and forty feet.

FIFTH PROMENADE.

CONSTANTINOPLE.

Jéni-Dgjami, and Mosques in general.—The Sublime Porte.—Government of the Military Division of the Empire.—Different Orders of the State and Classes of Society.—The Cistern Basilica.—St. Sophia, ancient and modern.—Oriental Library.—Public Instruction.—Corps of the Uléma, and Administration of Justice.—Imperial Fountains.—Saccas, or Water-carriers.—The Streets and Quarters of Constantinople in general.—The Hypodrome.—The Obelisk.—The Serpentine Column.—The walled Pyramid.—Mosque of Sultan Achmet.—The Cistern of a Thousand-and-one Columns.—The Porphyry Column.—The Three Revolutions which de-throned Sultans Selim and Mustapha IV.

DECEIVED by the common opinion, I have, till now, had a puerile fear of indulging my curiosity in Constantinople; and from a prejudice, quickly dissipated by the actual inspection of objects, I advised the traveller to avoid them; but having corrected these borrowed impressions by self-experience, I invite the reader to a walk in which the picturesque, as relates to the arts and the manners, shall interest him as much as possible, and which nature displays upon the lovely shores of the Bosphorus.

I set out provided with the map of Chevalier, as a topographical guide. From the port of Balouk-Basar-Kapoussi, I am conducted to that of the custom-house, and then towards St. Sophia. Jéni-Dgjami is the first object I notice. Situated a little distance from the shore, this mosque, though not the most magnificent of the capital, has that imposing character appropriated among the Turks to sacred buildings, and which forms a striking and seemingly studied contrast to their dwelling-houses, even those of the great, if we may judge from the fragile nature of the latter.

Like all the imperial mosques, Jéni-Dgjami is upon the plan of St. Sophia; that is, a Greek cross formed by four half domes, serving as points of support to an elegant *cupola*, flanked with four others less elevated, covering the retiring angles. A square tower surrounded with porticos, covered over with a suite of small cupolas, exhibiting rare specimens of marble, announce the front of the mosque; two minarets, with gilt tops and crescents are in the front, which consists of a porch the breadth of the building, with three principal entrances in the *mauresque* style. The court is raised as well as the scite

of the temple ; there is in the middle a marble reservoir, with a jet-d'eau, and cocks to convey off the water for ablutions. On the sides of the temple are two galleries, formed of little Gothic arches, supported by porphyry columns. An exterior court, shaded with plantains, pines, cypresses, and surrounded with appurtenances to the mosque, envelope the latter, keeping at a respectful distance the mansions of individuals, which too often injure the effect of architecture, by preventing its being seen from a point of view indicated by the laws of perspective. For this reason may be reckoned amongst the meritorious attributes of the imperial mosques, that of being detached, and rising up in the midst of other objects, all calculated to shew them off to advantage.

The interior of a Mahometan temple is the emblem of simplicity : neither statue, nor picture, to impose upon the senses and excite devotion ; the light only is managed with art, being sparingly introduced, which causes a solemn air that strikes the stranger at first without losing its effects afterwards. A niche in the direction of the holy city, where the book of the law is placed between two very large wax-tapers ; to the left, the cinan's chair, when he leads the faithful in prayer ; to the right, another chair more elevated, where the *khatib* puts up the invocation for the sultan, preceded by an enumeration of the qualities of the most high, as well as those of his prophet, the whole followed by a pastoral exhortation. In the most exposed situation, a gallery is reserved for his highness ; a platform for the *softas*, or candidates of the corps of *uléma*, upon the walls sentences out of the koran, in gold letters upon black tablets ; sometimes veneering in pottery-ware with different compartments, rising from the ground to the height of fifteen or eighteen feet ; ostrich-eggs, glass-lamps with variegated colours, ears of corn twisted together ; the whole combined with symmetry, and forming a light ceiling, three yards above the surface, which is covered with carpets and Egyptian mats ; these are all the accessory decorations of a mosque, supposing it even to be the work of imperial magnificence ; but if not, there is no chair for the koutbé, no gallery for the grand-seignior, and there is besides much more frugality in the ornaments. Is not this great simplicity an incontestible proof of the influence which Mahometanism has obtained over the believer by its own intrinsic power ?

The exterior court of the mosques is generally converted into a bazaar. I have seen Mahometans, Arminians, Greeks, and Franks, purchase beads at this bazaar, over which the first would recite the ninety-nine attributes assigned by Mahomet to the divinity ; the second and third praying to God ; and

the latter passing between their fingers, for whole days, these implements of devotion, which they dedicate to idleness. Little stalls, placed against the walls of the mosque, serve as offices for *kiatib*, (public writers,) who draw up petitions, &c.

I pursued my walk, and found at a little distance from *Jéni-Dgjami*, the burial-place of *Abdul-Hamid*, in which, by the side of that sultan, is the coffin of *Mustapha IV.*, son of the first brother of *Mahomed*, and cousin of *Selim*.

Here is a sad monument of the work of ambition, which should read a lesson to sovereigns, teaching them to mistrust this monster, and to nations to guard them against arming in its cause! This same *Mustapha*, whose ashes surely sleep in peace only in appearance, not satisfied with usurping the throne of the good *Selim*, and which he filled so badly, condemned him to death to secure his object; but the shedder of his own blood was also a victim in his turn, and the thirst for reigning arming one brother against another, soon avenged the murdered cousin.

The street in which I walked was full of shops of different kinds. From curiosity as much as hunger, I went into a cook's shop. I found all his art consisted in a few dishes, such as rice made into balls with vine-leaves; mutton cut into small bits, which are skewered, then powdered with pepper, and herbs fried in butter; a pilaw of rice and meat; and some other dishes, into which these two ingredients enter, with a little difference in the cookery.

After sitting down, they brought me the skewered mutton; and a crystal vase of a drink made from the dry grape was presented to me at the end of this repast, which might have been cooked by temperance herself, and with which she only and her Mussulman could be satisfied.

The next shop was a confectioner's, and in shewing a greater variety, evinced more perfection in the art than the eating-house. There was evidently a sort of trick, or cunning, in shewing off the articles to attract customers. A little further on, I met a Turk distributing liver and bread to the dogs, and this from a point of religion; perhaps this pious Turk was an executor to a will in which these animals were made legatees, a thing not uncommon here. Notwithstanding this special benevolence, dogs are not the less obliged to live in the streets and to have no masters only the public; but if a dog is scarcely ever seen in the house of a Turk, by way of compensation, they have cats in abundance, who owe this privilege to the predilection of the prophet for the canine race.

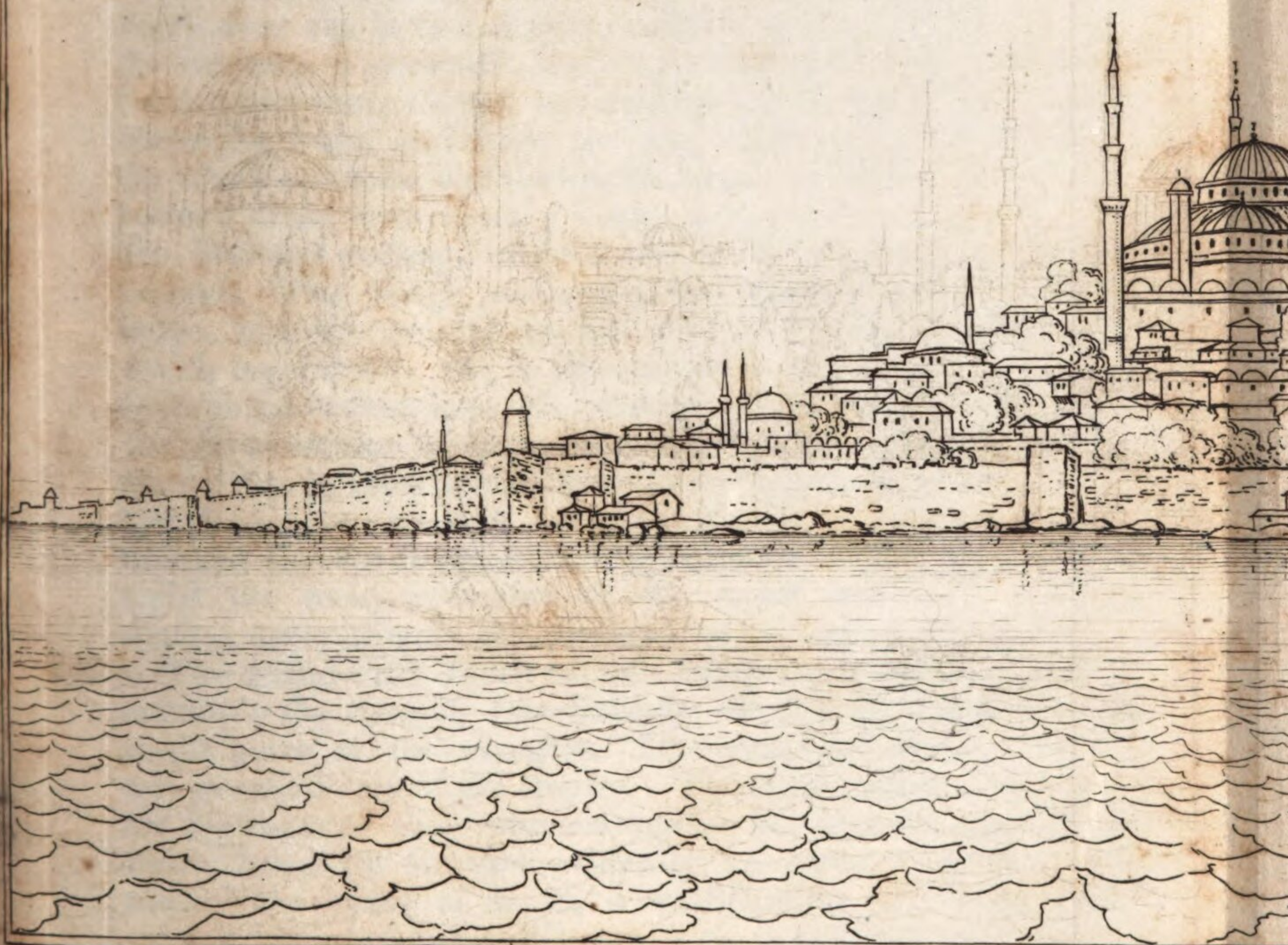
I soon after arrived at the Sublime Porte, (*pacha Kapoussi*), otherwise called the palace of the grand-vizir. It is very spa-

cious, but built upon a very irregular plan. Encumbered all round with buildings belonging to private individuals, nothing assists one to find it out; and its front, when at last discovered with difficulty, is far from announcing symptoms of the seat of an empire; but we shall see by and by that the interior is noble and elegant.

Though burnt down several times, this palace has been always rebuilt upon the same plan, without additions or corrections; in that respect like the government which it represents, and whose wheels change without the body and spirit ever altering. The divan is held here by the grand-seignior for dispensing justice; here are the offices of the keaya-bey and the reis-effendi, in which are employed a great number of clerks; here is the field of battle, where the different powers come to make war through their drogman, (interpreters) in presence of the osmanli, who listen to them in their turn, give to each an answer in private, promise every thing, at least refuse nothing, without at the same time yielding it; gain time by evasive answers; often committing irreparable blunders by this system of temporising, applied without modification to all circumstances, and which this proverb, "*one should hunt the hare in a cart*," explains; or if they give way, it is by selling a part of their master's domain, who on his side thinks he repairs the mischief by striking off heads, but which does not even obviate the bad effects, as it leaves untouched the principle which has caused it, and reproduces it the moment after.

The ottoman ministry, of which the grand-vizir is the chief, consists of a minister of the interior, (keaya-bey), one of foreign affairs, (reis-effendi), another, entrusted with the finances (defterdar,) and a secretary of state, (tchiaousch-bachi), who are appointed by his highness, and their functions sometimes cease on a sudden, as at other times they are prolonged to an indefinite period. A pacha is under different regulations; a new promise being required every year for his continuance in office, which is issued at the time of the bayram, and in virtue of which his kéaya (envoy,) presents himself at the Porte to be invested in his master's name with the pelisse of investiture.

When the grand-vizir quits the capital for the army, in his quality of visible chief of the state, all the ministers accompany him, and his highness appoints a second vizir, who has the title of kaimakam; also another ministry, which is only a counter-part of the first, for all affairs of consequence come under the cognizance of the grand-vizir, which occasions injurious delays in the decisions, though it is likewise calculated to furnish subterfuges and excuses, in harmony with the temporising system of their government.



The grand-vizir is the lieutenant of the grand-seignior, his representative with the nation, and the resemblance is so far exact in the exercise of all the powers which are confided to him, that one may be taken for the other, through the habit of seeing the visir act and giving orders, as if they came from himself only. He is the central point of power, and the pivot upon which all the wheels of this old machine turn, which no longer moves but with convulsions. Placed between the sovereign and the nation, he must study to please the former, without losing sight of not displeasing the latter; now, nothing is more difficult to conciliate than these opposite opinions, in a state where the two powers on which they depend are always, with respect to each other, like wrestlers.

The first minister is called viziriarem, to which is added *muhur-sahibi*, (master of the seals); three tails and seven led-horses precede him in the army. Each of the corps has an officer near him to receive his orders, which extend to life or death over the beys and other officers of the army, and also the subjects in general. Such a power might seem to place at his disposal every thing; nevertheless, there are three persons whom he fears, and these are the validé-sultan, the chief of the black eunuchs, and the sword-bearer of his highness. He holds a divan three times a week, with the two *cazy-asker*, or the *istambol-cadissy*, or with one of the three molla of the capital. The judge occupying the tribunal gives the sentence, and the grand-vizir puts the word *sabh*, (exact) to it, which legalizes it. As to the causes upon which the canons or imperial ordonnances are pronounced, he judges them without the assistance of any of the officers above-mentioned. An appeal lies to his tribunal for sentences which may be revoked; but those given by him undergo no revision, except the condemned chooses to appeal to the tribunal of the sovereign, a right the most estimable of the royal authority, obsolete during many reigns, but restored by the sultan Mahmoud.

The grand-vizir receives the order from his highness to assemble the council, (*muchavéré*), which is held indifferently at the porte or the seraglio. It is composed of the ministers and great officers of the empire. The vizir makes a report to his highness of their proceedings for his decision upon them. From hence it appears evidently an error to give to this council the name of divan, a qualification uniformly appropriated to the assizes. When a crisis is at hand, and the nation is to be called upon to support a declaration of inevitable war, the grand-vizir not only convokes the council, but a general assembly, nearly upon the same plan as the *champ-de-mars* in France, in which the corps of the uléma, which we shall no-

tice soon, disposes or prepares the public mind, and dictates the decision. Such is the sketch of this true copy of the sultan, which is indeed the same as the original, excepting the modifications arising from the weak or absolute personal character of that prince.

Formerly there were vizirs counsellors of state, of three tails, and other badges of distinction, like those of the first minister; their number was not fixed; they sat in the council to the right of the president, and were called *vesir-koutbéy*; the supernumeraries had governments; in fine, the grand-vizir and the chief of the law were the only dignitaries in the empire who had precedence over them. These vizirs have been suppressed many years, and the pachas with three tails have been substituted.

The keaya-bey is minister of state of the interior as well as war, likewise chief secretary-of-state of the grand-vizir; and, in that capacity, he dispatches his orders; and every thing addressed to him by the military and civil officers passes through his hands. Foreign nations cultivate his friendship, for he is commonly the successor of the grand-vizir; but his power, like that of the first minister, has been much impaired for some time, so that at present they are both very cautious on account of their responsibility.

The *defterdat*, or finance-minister, is receiver of all the revenues of the state and the crown, which he appropriates to the different services; he collects all the particulars of these receipts, and gives a report of them to the grand-vizir. Properly speaking, he is the steward of the empire and the sultan, which obliges him to keep a number of clerks in offices appropriated to the different branches of his administration. It is he who fixes the *avarize*, (a house-tax,) the *karatch*, (a poll-tax) the customs, in short, all the revenues of the state, which are farmed out, and sold to the highest bidder.

The *reis-effendi* is the keeper of the archives and state-secrets. To him the foreign ministers address their notes, with whom he has, in case of necessity, diplomatic conferences. He draws up all the addresses (*telhis*) of the grand-vizir to his highness, which are carried to him by the *teshistzi-aga*. In his offices the orders are drawn up, which are countersigned by the chief of the office, (*beyliktzi*), marked by a flourish of the *reis-effendi*, and then passed to the *nichandgi*, who affixes to them the cypher of the grand-seignior. The *reis-effendi*, as also the *defterdat*, are chosen from the class of the *effendi*, who possess more particularly the proper qualifications for official clerks; the nature of the functions of both these ministers requiring great practice in business, in which military officers are generally deficient.

The *tchiaousch-bachi* is the chief of the state-messengers, who is charged with expediting all the orders of his highness. We shall likewise see him as introducer in the ceremony of presenting the ambassadors. He is always present at the meeting of the divan. Before and after the assizes, he gives audience to plaintiffs, pronounces upon causes of the second order, and carries the others into the superior tribunal. In marches, he precedes at the head of twenty or thirty *tchiaousch*, the prime-minister. The corps of which he is the chief amounts to three or four hundred men, who are paid out of military fiefs. At the moment his highness sets foot on the ground at the entrance of the mosque, the *tchiaousch* on service pronounces the usual prayer for his preservation; and they do the same for the grand-vizir when he appears in the hall of the divan, and when he leaves it.

All the dignitaries we have mentioned assist in the council of state, when questions are to be discussed which relate to their several departments. Their honorary distinctions, recognised by the law, are trifling; but they are compensated by the *baktehiche*, or presents, to give it a more decent term; a system which affects the grand-vizir to the lowest *tchokadar* of the Porte.

The great and little *teskerdgi*, assistants to the *tchiaousch-bachi*, receive the petitions addressed to the grand-vizir, and act according to the decisions of the latter, who legalizes with his *visa*, the marginal note. They are always on duty at the Porte.

The *buyuk-rouznamedgi* (comptroller-general,) keeps a daily account of the receipts and payments of the public treasury, stating from what quarter received, and for what disbursed. The *koutchiukrouznamedgi* is his assistant, both being under the superintendence of the *defterdar*.

The *mektouchi-effendi* is the private secretary of the grand-vizir and also holds his court, though only a subaltern, if the imperial ordonnances are taken literally. I shall now notice the military officers.

After the grand-vizir, who is head over all the state-officers, the *uléma* excepted, the chief officers of the army are the beyler-bey of Anatolia and Romelia, having under their respective cognizance the pachalics, comprised under these two collective denominations. They have under them several pachas at the camp, and then they take the title of *ser-asker*, or lieutenant-general. A pacha may also do this duty. The beyler-bey are likewise called *miri-miram* (prince of princes); but they are, notwithstanding this appearance of grandeur, like the sultan himself, invested with more honours than effi,

cient power. The bey of Anatolia resides at Kutalive, and the other at Sophia.

The pachas, who are governors of provinces, have precedence of the beyler-bey in right of their executive faculty, notwithstanding the statutes of the empire. They lead their contingents to the field, as did, in former days, the feudal lords; they exercise the three powers without restriction, and possess, in consequence, so great a facility of braving the imperial authority, that they have often made themselves independent. Two or three tails, according to the rank they occupy, are their distinctive badges.

There are twenty-eight pachalics, subdivided into particular governments called *sandgjak*. The European pachalics are Sophia, Bellegrade, Bosnia, Archipel, Cyprus, Candia, and Janina, comprising fifty-five *sandgjak*, to which must be added the principalities of Walachia and Moldavia. The pachalics of Asia are Anatolia, Caramania, Sinope, Merach, Trebizond, Brousse, newly made, Kars, Tzeldire, Erserum, Van, Rikka, Diarbek, Moussol, Chechresul, Bagdad, Bassora, Aleppo, Damascus, Tripoli, Syria, and Seyd, making in all 148 *sandgjak*. In this grand division must be likewise included, 1st. the Curd, who occupy an extent of country divided into seven *sandgjak*, but to which the grand-seignior cannot appoint; 2d. the two holy cities and their dependancies, governed by *chérif*; 3d. The Yemen, and other parts of Arabia, which are governed by *scheiks*, merely acknowledging by name, and as kalif the sultan; 4th. Egypt, with its pacha and twenty-four beys, who had made the former a prisoner at Cairo until he was released from his captivity by the Sultan Mahmoud; in short, we include, under this vast empire, the Barbary powers, who have latterly renewed their tribute.

The beys command, under the orders of the pachas, the different departments calls *sandgjak*. According to their institution, these officers ought to march at the head of the proprietors of military fiefs on an emergency; but they are not more to be depended on than the pachas, although, like them, they must have a firman every year for their continuance in office. After this detail, we see that the Ottoman government admits the following distinctions:—1st. Military employs, which descend not from father to son, unless the former chooses to disregard the customs, which allow a favour to be enjoyed but a short time, for it is always fatal to the subject, or even the master, who grants, or recalls it, at his will, as if it was his property.—2d. Ministerial employs, depending equally upon the sultan, eligible to office-clerks, but still more precarious than the first, because they contain no means of opposing

the will of the sovereign.—3d. The corps of *Uléma*, which can brave this will, and is the only one in which the right of succession exists, independent, however, of legal authority, and solely through an acquired influence. These three careers are the only ones open to the subject. The pachas and vizirs are often taken from the ranks, and, generally, from the body of the nation, (for there is not one but is a soldier, with the exception of the *uléma*,) so that, properly speaking, the military life is not a distinct and particular profession; however, those who enjoy military fiefs may regard it as such, considering their revenues, and the ease with which they obtain them.

After the military of rank, comes the class of the proprietors, which is numerous, there being a pretty equal division of property, excepting only some great feudal lords; next comes the class of artisans, which bears no proportion to the second, because the subject nations furnish many hands for the mechanic arts, and Musselmen are the only persons who possess property; and this is likewise the reason that the farmers, at least in Asia, are the most numerous. Here is a brief description of society in Turkey, to which we shall add this reflection, that the system of equality exists, with little variation, in all these constituent parts; for absolute power, taking care to treat all alike, all actually feel this in the presence of the supreme chief.

It is, moreover, a quality of islamism, to produce amongst the people a similar effect to that caused by republicanism. By ennobling, in the same degree, all who profess it, a Mussulman is no more allowed to think himself of a rank superior to that of the other believers, than it is for these latter to crouch beneath the former, that is, there is neither arrogance on one side, nor meanness on the other. Power and force only preponderate, which is of a very different character from the influence of condescension or persuasion. Any one may pretend to vizirship, and a vizir naturally expecting one day to be deposed, which makes him again one of the people, he does not pride himself upon an ephemeral favour, and the respect in which he is held, solely by fear, almost entirely ceases the moment he is out of office.

Near the ministerial palace, as I went to St. Sophia, I saw the *basilica*, or imperial cistern, called by the Osmanli—*Batan-Serai*. It is the largest in Constantinople, and, from its construction, belongs to the reign of Constantine the Great.

There are many courses of arches, of Roman brick, with layers of cement; they are supported by marble columns of different orders, and, in places, have fallen by the hand of

time and vandalism; they likewise serve as ground-work to the houses built upon them.

The raft upon which I examined this subterraneous sea, where the *Barbysès* and *Cydaris* had been swallowed up, if the Greeks of the Lower Empire are to be believed, carried me into a dark labyrinth, where I again found characteristic traits of Roman grandeur, in which I could, however, perceive a train, and trace the origin of decay in the arts. Constantinople contains many cisterns, which, though not so large as the basilica, are very capacious; and others open to the day still larger. They are distributed almost equally amongst the different quarters, which they supplied before the arrival of the Turks, and always most appropriately arranged for their object, which was not to receive rain-water, as has been thought to this day, but as reservoirs for the water supplied by the numerous canals in the country about Constantinople. At the present day, distributive buildings receive first these waters, which come in three directions; they then distribute them amongst the different quarters, according to a calculation, which must have required long experience to have attained so high a degree of perfection. Indeed, it is evident that these ingenious processes, forming a body of science extremely difficult, but perfect, are the work of a nation more learned in hydraulics than the Turks, and probably date their discovery from the same period as the monuments which have perpetuated them. The frequent invasions of the Barbarians must have suggested to the emperors of the west the making of these reservoirs, in order to prevent their capital from wanting an article of the first necessity, seeing how easy it was for the besiegers to cut off the supplies, and thus reduce the besieged by famine. The Turks, as proud, and much less foreseeing, would think they dishonoured the all-powerful scymetar of Mahomet, if they used these precautions, for looking upon the territory of their capital as inviolable, it is not to be supposed they know the cause of these precious foundations.

All that we have just written upon the system of water-supplies, as well as the preceding articles on the same subject, we are indebted for to the laborious researches of Count Andréossy, who has cut the secret of this gordian knot, by following the course of these subterraneous canals from their numerous points of departure to those of their junction, very often difficult to discover, and by guessing the real use of these immense reservoirs, which had been totally misunderstood, he has thrown great light on the question in all its minutiae. But I refer the reader to the learned work of the author, to appre-

ciate all the obstinate labour of this research, of which I do not pretend to have given even an analysis.

From the basilica to St. Sophia are only a few steps, to view a monument of so much celebrity. However, one should entertain a very mistaken idea of it, if one did not obtain an entrance, for the exterior promises nothing but what the massy spurs would seem to indicate, which support the building on every side, and which do away with the impression made by the cupola, so that for the latter to appear light and elegant, it must be seen at a distance, and in an insulated situation from its base.

The architect might have avoided the necessity for this humiliating corrective, and, at the same time, imparted elegance to the whole, if, instead of the elliptic, he had approached nearer to the spherical form, which the eye takes in more easily, and which is less fatiguing in its points of support.

The exterior of St. Sophia does not, therefore, announce that celebrated church which obtained, at so great a cost, the first place amongst the temples of christianity; which successively exercised the talents of Antemius and Joidore of Miletus, the most famous architect of Justinian's reign, its founder, and whose interior was filled with a numerous clergy, living under the shade of the altar, at the expense of a state which vainly impoverished itself to support this heavy burthen.

Before Justinian's time, there was a church dedicated to divine wisdom, the etymological of St. Sophia, which was founded by Constantine, rebuilt by Constantia, again destroyed and rebuilt in the reigns of Arcadius and Theodosius the younger; but it was then only a plain edifice, holding a secondary rank, and nothing like its present state of grandeur, for which it is indebted to this magnificent prince.

After Isidore of Miletus had employed his talents upon it, an immense difference appeared between it and the most sumptuous edifices; in its front was a court adorned with porticos and fountains, which have disappeared, but which gave the hint to the Turks of that pleasing accessory appendage to be observed in all their imperial mosques. At the present day the entrances, which are private, lead to two vestibules, which are found in all the antient Greek churches. The entrance into the temple is then by nine doors, whose sides were formerly of brass; and here the visitor eyes with wonder, mixed with awe, the immense distance which intervenes between where he stands and the cupola, supported by eight prodigious columns of porphyry, and ninety-two others of antique green jasper or other rare marbles.

On the sides are two naves with a gallery, which extends to the front and occupies the breadth of the second vestibule.

The columns of antique green are disposed in two rows of two stones each, and decorate the front of the naves as well as the gallery. The structure is an irregular quadrangle. It does not strike the eye with that noble simplicity which characterised Greek and Roman architecture in the time of the Cæsars. The cupola, as in all Mahometan temples, is raised on half domes, of which the one that is opposite to the entrance covers the sanctuary, formerly divided off from the interior by a very magnificent railing; the other serve as coverings to the galleries which communicate between them, by that which supports the vestibule. The retiring angles of the building complete the quadrangle.

Mosaics, or rather, a veneering of small cubes of glass, upon metal and gilt sheets, the whole set in cement, gave to the dome a resplendent lustre, which has been destroyed by layers of plaster, the work of the Turks, who hate figures; over the chair of the koutbé are the two standards which the conqueror of Constantinople placed there as a signal of the victory gained by the Koran over the Gospel. The *khatib* never ascends this place but with the koran in one hand, and the sabre in the other.

It was near an altar which has disappeared, but whose magnificence has been so much celebrated, that a number of captives were made, who took refuge there upon the faith of a popular prediction, and amongst whom were many young women of the first families; but whom, neither the veil of modesty, their rank, their misfortunes, nor the person of whom they sought an asylum, could protect from the brutal lust of the soldiers. Such evils are inseparable, from a conquest achieved by the sacrifice of so much blood and labour. One is even forced to admire the moderation of the conqueror, although the vanquished have endeavoured to render him odious by the blackest calumny; but truth is seen, even behind this lying mask, in the regulations dictated by the most profound wisdom, united to the most enlightened policy, in favour of his new slaves, to whom he granted liberty of conscience, and the same unrestrained protection of the laws, as to his antient subjects. How much superior was this great man, so little known by some, to the age in which he lived; and centuries will pass away, ere the tribute of admiration ceases at his vast conception, and brilliant acts.

In the enclosure of St. Sophia are round buildings, surmounted with domes, and detached from the principal one: they are temples dedicated to the arts and sciences by this same barbarian, whose cherished motto was: *study is of divine command*. Following his example, all the founders of impe-

rial mosques, several vizirs, and even pachas, have dedicated similar establishments. The library of the seraglio holds the first rank, for choice and quantity, of the sixteen libraries, collected by the sultans, and is of course much superior to many others, whose founders were not so illustrious. It contains about three thousand volumes, which will appear a very small number for a maximum, especially when we compare it with our immense treasures; but it must be observed that there are very few foreign books amongst these, and that oriental literature does not consist of so many kinds as ours.

Foreigners are admitted into some of these libraries; and that of Abdul-Hamid will be opened to them without much difficulty. They will see there a pretty room, furnished all round with elegant book-cases, in which the books are placed flat, and classed according to the subjects of which they treat. They will be sure to meet with *softas* absorbed in their folios, placed upon desks, and *mudéris*, civilized by study, who will be polite to them; but they might come every day, without meeting with a pacha or other military officer. These gentry seldom leave their sofa, and know no other recreation, I may even say employ, than that of receiving visits in the midst of a cloud of tobacco-smoke.

The library of the seraglio contains a history of Persia, written in Persian, and difficult for even the learned to understand. There are likewise some coloured drawings indifferently executed, exhibiting animated objects, from which it may be presumed, that upon this subject the Persians have not the same prejudices as the Turks. The allegories in these drawings seem to imply that the work is a history in poetry, which the division of each page into two columns will confirm. But that which he must regard with a profound respect, suggested by complaisance, will be two korans, one said to be written by Omar, and the other by Osman. He will likewise be shewn an Arabic gospel, according to the Mahometan plan; for the Mussulmen say, that the Christians have altered the text of this book.

The works in these libraries are for the most part manuscripts, and most admirably painted with different coloured inks, lavishly mixed with gold; the few printed ones are from the press of Scutari. The exorbitant cost of oriental manuscripts, aided by their prejudices, does not a little prevent the spread of knowledge amongst the Turks. Nevertheless, many of the sultans have evinced a love of literature, by cultivating it with ardour and success. We have already mentioned Mahomet II. Previous to his time was Orkan, who founded the universities of Brousse; then succeed Selim I., the impassioned

lover of poetry; Bajazet II., a name dear to the learned for his patronage and his mathematical knowledge; Achmet III., Solyman the Great, Osman III., Mustapha III., and many others, to whom may be added the Caliphs of Bagdad, Cairo, Grenada, and Cordova, who, in emulation, called these amiable sisters of science to their courts, made them partakers of their thrones, shewed them to their subjects who were susceptible of their charms, and pointed them out as the source of enjoyments, to which man may deliver himself up, without being followed by regret and remorse.

The oriental books upon law are written in Arabic; those upon history, romance, and miscellaneous reading, in Persian; and some others in the Turkish language, properly so called, treat indifferently upon all subjects, as does the high Turkish, which is a mixture of two fundamental languages.

The following are the different kinds, which form amongst the descendants of the Arabs, the united body of the sciences and the arts. I have said that their works were generally national; however, the class of sciences and philosophy which I first mention, is in part composed of translations from the best Greek authors, such as Aristotle, Euclid, Archimedes, Hippocrates, Galen, Apollonius, &c.; but, if you accuse the Orientals of decking themselves with borrowed feathers, they will tell you, with a sort of pride, that the Arabs were masters of the Greeks in science; that, in their turn, when Omar had burnt the Alexandrine library, they came to the school of the latter, to recover from them what they had previously given them; that then it was they translated those books, some of which we have mentioned; which, being carried to Spain by the Moors, spread through Europe. This is the answer I have had, when I made the above observation.

After philosophy, the class most abundantly furnished with books, and most cultivated at all periods, is that of commentaries, glossaries, interpretations of the book of the law, whose ambiguous sense has given rise to that multiplicity of contradictory treatises, which involve the subject in great darkness; though it would be of essential importance to have it cleared up, because it contains the religious, political, and civil codes of the Turks.

The oriental library likewise contains many histories and annals, some of which have been translated into the European languages, but their authors are unacquainted with the philosophy of history, and cannot always be depended upon; they have not, moreover, that chaste and sober style which this kind of writing requires, and which is only to be learnt from classical annalists, who are unknown to them.

They have many treatises upon customs, forms, and ceremonies, for in this the Turks resemble the Chinese, who have made a study of these things, which requires a long application to learn. Some of these works are like our treatise upon *common civility*, others like our *secretary of the court*, and others upon morality, upon which subject they have many writings, also upon medicine, astronomy, geography, grammar, and alchymy, at least amongst the Arabs. Though last not least, I come to judicial astrology, which is in high estimation with this people. After that might be mentioned the subdivisions of these classes, but, for these, I refer the reader to two treatises, on literature and oriental biography, by d'Herbelot and Toderini.

Every mosque has a school of law, (*medressé*) attached to it, where the candidates of the corps of *uléma* take their degrees, obtaining that of *mudéris*, or professor, only by a course of long and laborious study, for it is necessary to go through eight smaller degrees, to arrive at the pompous title of *mudéris* of the *sulemanie*, of which the *medressé* holds the first rank. Each of these universities supports, by the revenues of the mosque, a certain number of students called *softas*; which means *broiled*, *patient*, in allusion to the state of absorption into which study plunges them; and there are professors in proportion.

We have said that the *mudéris* pass successively through all the degrees of the *medressé* to that of the *sulemanie*. They may then aspire to the first places in the magistracy; but as every thing degenerates with frail humanity, it happens that favouritism, in appearing to conform to this regulation, violates or eludes it. This is a confirmation of what I have before said, upon the anomaly which the corps of the *uléma* presents in the empire, with regard to the spirit of the government, which it publicly outrages.

These universities furnish the members of all the orders of the magistracy, as well as priesthood. Learned in the Koran, the former become infallible arbiters, whose judgments are irrevocable. The chief of them is the *scheik*, *ubi-istan*. Arbitrer of the decrees of heaven, it is his province, by a simple *fetwa*, to pronounce upon war or peace, to dictate in all critical circumstances the conduct to be pursued. The sovereign himself is not without fear and jealousy of this head magistrate, and at times is astonished at having given him so great a part to act, whereas he ought to reflect that he has only given him the faculty of conquering for him. This great mufti, so formidable, and whose part resembles that of the antient popes, is, however, merely the work of Solyman, whose foresight provided his successors with a mentor. This high office, such an

eye-sore to the sovereign authority, but so salutary to the rights of the people, shews moreover, that the sultans have adopted a line of conduct different from that of the caliphs, and are nearly arrived at the same goal, without having intended it. The Caliphs permitted themselves to be deprived of the temporal authority, and were soon reduced below the mufti of our time, since their functions were limited to the sanctioning of usurpations; whereas, the sultans have benevolently parted with spiritual power, and, like the lost caliphs, have shut themselves up in their seraglios, condemned by distrust to seclusion.

Those of the uléma, who have not patience to wade through all the degrees of the *medressé*, and who confine their ambition to the degree of provincial mufti, expound the law, assisted by the voluminous collections of the *fetwa*, in which are generally found decisions upon cases similar to those which come under their cognizance, and which are a guide for them; but, after all, not an infallible one. Those of the hierarchy are the two *cazy-asker*, to wit, those of Romelia and Anatolia, ranking immediately after the grand *mufti*; the *istambol-cadyssy*, or judge of Constantinople; the *molla*, subdivided into four classes, indicated by the signs of their respective jurisdictions; the *cadi*, who are the common judges, of whom there are a hundred, and lastly the *naib*, or substitutes of the latter. All these magistrates apply the law according to their imperfect judgment, or rather their cupidity; and as to the *fetwa* of the *mufti*, they may understand them as they like, or even disregard them.

The *fetwa* are drawn up in a few words under borrowed names, to protect the lawyer from all prejudice; and then digested into the form of a question, to which he answers briefly, signing himself the very humble servant of God.

There is only one judge to a court, consequently corruption is facilitated; and the more so, as the judges purchase the offices, and derive part of their fees from the parties. These latter, well versed in the game, discharge the office of defenders. Witnesses may likewise be found in Turkey for money; and if the plaintiff cannot produce any, the defendant pleads innocent, and is sworn upon the Koran, the oath having lost nothing of its force amongst this people. This test almost never fails touching their consciences, and keeping them from perjury; moreover, the fetters with which a Turk binds himself, in sanctioning any engagement with an oath, were it even of the most foolish nature, cannot be broken, but by giving freedom to a slave, or by a rigorous fast, if the swearer is too poor to redeem it with money. The legislator has bestowed upon this serious question all the necessary attention, and has succeeded in main-

taining amongst his followers the most precious safeguard of society.

The defendant, previous to, and when aware that judgment will go against him, may appeal to a superior court, so that ultimately his cause may be brought before the Sultan. This expedient must have been devised to obviate corruption, and the inconveniences inseparable from a tribunal with only one judge. This privilege, favorable to both parties, gives the right likewise of withdrawing an action. Instances of this are very common, and I could cite a very recent one of a civil cause, which, after being carried through several courts, was at last brought before the sovereign tribunal.

The most cruel torture is often employed to extort confession to a crime, or to get money from the unhappy victims, whose only guilt is possessing some; but 'tis the military judges only who resort to such odious means, to glut their cupidity, or minister to their cruelty. These latter tribunals bear no resemblance to the former, being infinitely more dreadful and iniquitous; their will is their only law, and the head of the accused depends upon a nod.

Mahometan legislation consists of three distinct parts, the two first of which however have the same source. These comprise the theocratic and canon laws, the former in the Koran, and the latter founded upon it. Equally immutable, they relate to worship, blasphemy, sacrilege, treason, slavery, the poll-tax; they likewise comprehend the civil and military codes, entering into all the minutiae respecting sales, bonds, assignments, dowries, inheritances, murder, theft, &c. The perseverance of the Mahometans in the strict observance of the social contract, such as it was decreed many centuries ago, without any attempts to alter it on their part, must have certainly contributed to their successes when they were obtained, and since fortune deserted them, must have balanced or at least moderated their reverses.

The third part of their code is a collection of all the imperial decrees upon administration, interior police, the military code, ceremonials, and generally upon every subject connected with the welfare of the social body. This part has not the sacred character of the two others, and is moreover liable to changes, modifications, abrogations, depending upon the will of the sovereign.

The religious code punishes blasphemers with death, including under this head, all who insult the memory of Mahomet and other prophets. It is likewise as severe against those who disobey the injunctions, and perform not the duty of their religion. It appoints the sovereign judge of his subjects, but it likewise gives the latter a right to summon this judge before another

tribunal, if his sentences are not dictated by equity. It sentences the infidel to turn Mahometan, or pay the poll-tax; it makes the master owner of the property of his slaves, but it enjoins him, as a way of pleasing his maker, to give him his freedom, after nine years servitude. It sentences the adulteress to be stoned, but it requires four witnesses to prove the crime, and bestows upon these, fifty blows, with a stick, upon the soles of their feet, for having permitted the crime to be consummated. This is the only case in which the confession of the culprit cannot be received as a proof, nor even as an inference. It makes marriage a religious duty, and legalizes offspring, after six months cohabitation. The penal part sentences to death the murderer, but it grants him the privilege of redeeming his life, if the relatives of the deceased consent to receive a pecuniary compensation. It does not condemn the thief to death till the fifth offence, making him suffer for the four first, by amputation of his hands and feet. I stop here, reserving myself for the civil code, when the subject shall lead me to it. From this short specimen, imperfect as it is, we note the attention bestowed by the law on the rights of society, its manners, the different points of view in which the question deserves to be put, shewing itself humane when it can, severe when it might, consulting the climate, the weakness of human nature; and placing beside the most severe punishments, the greatest difficulties to prove the offence.

The studies of the Civilians, though long and painful, obtain a poor result, because they can only be prosecuted in the Arabic and Persian languages, to learn which alone requires many years labour; after this, they wholly devote themselves to the study of the law, and its numerous commentaries, which, however, are not all sufficient, at times. Our praise of them must be qualified by their want of precision, and, moreover, it was the intention which we have principally applauded.

The students apply themselves to Aristotle's logic, which suits the spirit of their schools; a few add to this the elements of Euclid, and still fewer study medicine, confining themselves to the knowledge of the antients and the Arabs upon that science, without paying attention to its progress, since their time; and lastly, the knowledge of customs and manners is included in their course of studies. With regard to the ministers of worship, who are the two *khatib* (almoners) of the Seraglio, the *scheik*, (preachers,) the *imans* and the *mezzin*; they confine themselves, except the *khatib*, to the simple knowledge of the Koran, as sufficient for the exercise of their functions. These are, for the first, to make the *imameth* and the *koutbé*, that is, the office of Friday, in presence of the sultan; for the second,

to give *vaas* (pastoral exhortations); the office of the *imans* is to lead the prayer, and that of the *muezzin* to announce it from the top of the minarets, in a kind of psalmody.

All the members of the priesthood are allowed to marry; a regulation full of wisdom, dictated by morality, and which has a good effect upon the ministers of worship. As for the rest, every Mussulman is qualified to fill the *imameth* when he shews the first ingredient required, that is, an irreproachable conduct. Their religion considers the priesthood as in the time of the patriarchs, when the heads of families exercised its functions; so that the Sultan is the *iman* of the great family, distinguished from the others only by the title of Caliph, which, according to the Koran, is the only right which legalizes his authority.

After the *medressé*, come the primary schools, called *Meckteb*, where children are taught gratuitously to read and write, also the principles of religion. There are 1200 in Constantinople, and all founded by pious legacies. The sons of the Great have their preceptors at home, and of course are better educated than those at the public schools.

After this faithful account of education amongst the Turks, it will be seen that they are not such enemies to science as has been repeated by the greater number of writers, and likewise that they have not made that progress which others, too much prejudiced in their behalf, have asserted. These two errors may be thus cleared up; the former is caused by considering only the people and the military officers in the provinces; the latter is owing to their being entirely passed over, and the attention fixed upon the corps of the *uléma*, especially those in ministerial employments, possessing, more than any other class, good manners and information; in short, to that inevitable good opinion caused by the numerous Arabic, Persian, and Turkish authors, contained in the catalogue of the oriental library, joined to the love of literature in many of the Sultans. In order to form a proper judgment, and to describe the Ottoman empire after a picture generally known, we shall compare it to the French, English, and Germans of the twelfth, thirteenth, and fourteenth centuries, when the people were the slaves of the most gross prejudices—when the nobility prided themselves upon their ignorance, knowing nothing but how to handle a sword, generally to defend their robberies—when the clergy possessed exclusively some knowledge, which gave them over the rest of society a marked ascendancy. But it is essential to observe, in this comparison, that, amongst the Turks, the depositaries of the holy book do not attempt to absorb all the light and keep the people under them in darkness, and that they are infinitely more tolerant than the people and the military. An

infidel will, in general, at the house of an *uléma* of the capital, find in him a man with whom he may argue without restraint, who will grant him many points, without however betraying his faith, and he will defend the Koran, without hypocrisy. It was not thus with the Egyptians, the Hebrews, and the Christians, in former ages. The *magi*, the *bramins*, the *bonze*, are also behind-hand in this liberal spirit; in short, the instance is almost solitary in the page of history, and necessary to be cited; the more so, as it shews, that when conscience or faith is associated with information, the result is such, that Society in the Mahometan states ought to cultivate it with a zeal proportioned to the great influence it has upon their happiness.

Let us quit St. Sophia, and the long digression it has caused, to examine the fountain which decorates the square of the Seraglio, and attracts observation by the magnificence of its ornaments. Like that of *Top-Khané*, *Scutari*, and some others, it presents a massive square, crowned with a top in the Chinese style, with a very broad brim, like a mushroom of the largest species. A kind of gallery extends round the interior, and leads successively to each of the angles, which are shaped into little towers, in order to facilitate the distribution of the water. In others, the water spouts out of several little cocks, distributed uniformly on every side. Inscriptions, sentences in golden letters, cartridges, arabesques, executed in the same luxurious style, upon marble, or lapis lazuli, give to these erections, which they cover from the base to the top, a most imposing aspect as often as they are seen; hence one does not pass the fountain of *Top-Khané* without being invited by the genius of the arts to contemplate and admire it. There are others who have only their beautiful white marble to boast of, except the cypher of the Sultan; such are those upon the heights of *Betchik-Tache*, at the entrance of the valley of the Sweet Waters of Asia; but they are not the less grateful, from their noble simplicity, and are preferred to the first by the artist.

The monument which we are considering was raised by Achmet III. as appears from an inscription in verse, composed by the founder himself. There are many houses that have fountains in the interior, by communication with the canals. The *Conacks*, or hotels, are sure to possess this advantage, and along the banks of the Bosphorus, where the level is lower, water is made to ascend the upper stories. The houses that are supplied from the public fountains have water-carriers, with leather bottles, that contain as much as a stout man can carry. The dervises sometimes take up this occupation, but though they affect humility and disinterestedness, in general, they are only seeking to make dupes of others.

In the quarter where I reside, the streets are well planned, and have two causeways or pavements; the filth is carried off by the rains, which the natural configuration of the soil renders easy. The police pay little attention to this. There is but little of continuity in the streets; some there are that reach through a considerable space, such as that which leads to the gate of Adrianople, setting out from the Ak-Meidan. The quarter of the Propontis has also streets modelled in like manner; but it is incontestible that many others are both narrow and crooked, which makes it difficult to master an acquaintance with Constantinople.

Though the sumptuous palaces, &c. raised by Constantine and his successors, have disappeared, the precincts of the seraglio, and the environs of St. Sophia, furnish objects of admiration, at every step. The Augusteon, the Sigma, the Octagon, the Thermæ of Zeuxippes, of Achilles, of Honorius, the military column of gold, the porticoes wherein this monument was to be seen, all these are either demolished or effaced by time and the barbarians. The Place of the Hippodrome yet contains some relics of the Roman grandeur. The obelisk was perhaps consecrated originally to one of the Pharaohs; it has also witnessed the triumphs of the Constantines, of Theodosius, Belisarius, &c. With the wreathed column, it has survived the downfall of many empires, and is now a most useful auxiliary to history, by affording dates to a number of important facts.

The Hippodrome has not swerved from its original destination; the Turks also, by the term Ak-Meidan, designate the race-course, and pursue therein the same exercises as the Greeks. When flourishing in splendour, it had its porticoes and statues, and was enlivened with all the factions of the circus, enthusiastical in their acclamations to the best charioteers. At present, one side only exhibits a real decoration, the mosque of Sultan Achmet; the three others present cottages and ruins, the original forms being obliterated, with no traces of regularity left.

On the same line, indicating also the grand axis of the circus, appears the obelisk that marked the middle space of the Stadium; as likewise the wreathed column and the walled pyramid. The former of these monuments is the only one in perfect preservation. The obelisk consists of a single block of oriental granite, above sixty feet high, six feet at the sides, with a quadrangular form. Detached from its base by four appendages in bronze, in correspondence with the solid angles, its fronts are replenished with hieroglyphics undefaced, and of a beautiful incision or cut. The pedestal, now two feet under-

ground, rises only seven feet above the soil, just giving a glimpse of its higher bas-reliefs; but the critics, such as Spon, Wheeler, De la Motraye, Tournefort, and Pierre Gilles, can pronounce from these on the style of those which are covered. One of them details the manipulations required to place this enormous bulk on its basis, and another gives a sketch of the Hippodrome, with all its decorations. Busbek relates, that the obelisk having been thrown down by an earthquake, use was made of moistened cables to replace it, as a substitute for a multitude of human arms and exertions. On the pedestal are two inscriptions, one in greek, the other in latin; the former declares, in lofty terms, that this mass, stretched on the ground, was re-instated, in thirty days, by Proclus, Prefect of the Prætorium, agreeably to the commands of Theodosius; the latter magnifies still more forcibly the above instance of force and ingenuity, and thus bestows a panegyric on the prowess of the conqueror of Maximus.

The upper bas-reliefs are four in number; they all refer to Theodosius, but the subjects are not so forcibly impressed with action and character as to rise above conjectural explication. They are chiefly interesting, as an exemplar of the declining state of the arts, in the reign of Theodosius.

The serpentine column, agreeably to common fame, was originally of the temple of Delphi, and served for a supporter to the famous golden tripod, which, as Herodotus relates, was consecrated to Apollo, after the defeat of the Persians at Plataæ. There are also Byzantine authors who report that Constantine placed this here, as a monument of religious piety, and to form an ornament of his new city. The heads of three serpents, spirally coiled together, might well form the platform of the tripod, though the heads are no longer to be seen.

The attitude of this column does not exceed nine feet; its mean diameter may be stated at thirteen inches. It does not appear to advantage, fixed between two obelisks that overwhelm it under their gigantic dimensions. The walled pyramid, that was a boundary to the western extremity of the stadium must have had its share of merit, as Constantine Porphyrogeneta gave it additional ornaments of bronze, and in a greek inscription, engraved on the pedestal, it is pompously compared to the Colossus of Rhodes.

The elevation of this pyramid is nearly that of the obelisk. Its crumbling stones and manifest breaches predict its approaching downfall; yet is it memorable as an index to the progression of the human faculties.

Opposite the Achmet Mosque are the fragments of ancient buildings which, from their style of architecture, are later than

the first ages of the Oriental empire. They are supposed to have been the palace of the Questor. Near it is what is thought to have been the church of St. Chrysostom; and, on the same side is the menagerie, with a tiger, a lion, and some other wild beasts of the forest.

The mosque of Achmet Dgjamissi is fronted by a wall, succeeded by a rectangular court; the porticoes are embellished with very beautiful columns of Egyptian granite, and in the mosque are others of the same kind, supporting the galleries. This is the only temple in the capital or empire that is flanked with six minarets; the founder could not obtain permission from the uléma to accomplish his purpose, unless by adding a seventh minaret to the mosque at Mecca, thus allowed to retain the first rank by this special distinction.

Seen from the Propontis, at a considerable distance, the Achmet Mosque has a fine effect. An amateur surveys, with rapture, the half-domes, supporting one another, and proceeding by gradations, laid down according to the laws of perspective. It may be said that the general local of the city seems to set off the architecture of the temple and its light cupola. For the whole and its parts may be seen in detail, in all its approaches.

No sooner have I quitted the Hippodrome than I feel myself attracted by the cistern of a thousand and one columns; this is a denomination emanating from oriental exaggeration, to express the number of those which enter into its construction; they are of white marble, of the Corinthian order. It is of the age of Constantine, and among the Greeks had the name of Philoxenus. All the bricks are of the Roman dimensions, and the initial letter C attests the name of the emperor. At present, it is a spinning factory of silk.

In the vicinity is a smaller cistern, of a very beautiful construction, consisting of vaulted cupolas, supported by thirty-two columns of white marble, of the Corinthian order. It has the character of solidity in its preservation, and had escaped the notice of travellers, previous to the researches of Count Andreossi.

The artist cannot quit the shore without visiting that column, of the Roman Doric order, that was transported from ancient Rome, and at Byzantium received a statue of Apollo; the name of this was changed by Constantine to that of a mortal. When struck down by lightning, Alexis Comnenus, not having a Phidias or a Praxiteles to repair the damage, masked the three upper blocks of the columns that were broken off, by a substitution of rude masonry. This column was an ornament to the forum of Constantine, which was of an elliptical form, en-

circled with porticoes, and illustrated with two triumphal arches.

We are now near the Besestine, in the quarter of trade and business; but the vast crowd, even before sunset, is beginning to disappear; the Armenians and Greeks, shutting up their shops, are preparing to cross over to the other shore, where their dwellings are. All have a pensive air, and they seem absorbed in the worship of Mammon. But their riches they dare not display, unless with lattices closed, and to their most intimate friends. Their exterior must, from prudential motives, resemble the garb of misery.

The pirogues are now every where in motion, to refurnish Pera with those inhabitants that had deserted it in the morning. In such a confusion of outcries between boatmen and passengers, it is seldom that accidents occur. By sunset, a profound solitude will succeed to all this bustle.

The grand-vizir holds his divan at the Porte, except on the day wherein he receives ambassadors, and those wherein the Janissaries have their payment. On Mondays and Thursdays he patrols, incognito, the different quarters, even the most retired, of the city: close at his heels are the dgéladds, to execute, without delay, his terrible orders. These executioners are Bohemians, and, though Musselmen, are subject to that degradation which prevails in other countries. Sometimes he has body-guards who do this duty, but without incurring the same disfavour as the others.

Some particulars may be added to what has been already advanced relative to St. Sophia.

The figure of this structure is a losenge. It has two vestibules, and is divided into three naves. The middle one comprehends the principal dome, and two half-domes at the extremities. The principal dome, which is 170 feet in elevation above the ground-level, is supported by eight enormous porphyry columns, that were taken from a temple of the sun, by Valerius, and sent as a present to Justinian, by a Roman lady. With respect to the number and repartition of the columns, the upper galleries have forty of vert antique, and twenty of jasper; the ground-floor has eight porphyry columns, twenty-eight of vert antique and four of marble; they are in general of the composite order. Objections are started to these columns; among others, that the diameter is not in proportion to the height. Light is equally diffused throughout the cupola, and the sides in the upper galleries. The four Evangelists embellished the four angles, till they were overlaid with the cyphers of the four khalifs. The tomb of St. Irenæus is at an end, fronting the middle portal. Two vases, intended

originally for lustrations, but converted into receptacles of Holy Water, yet remain, to flank the principal entrance.

Some object to St. Sophia, that it is not sufficiently lighted, while others hold, that too much glare is unfavourable to temple-worship.

The ulémas are the only public functionaries so far respected by the sovereign, that he can only depose them without proceeding to a confiscation of goods; to elude this restriction, he metamorphoses a first magistrate into a military officer, and one that bears his livery.

It is commonly said, that should a grand-mufti be convicted of prevarication, he is to be pounded alive in a mortar, that is shewn near the second gate of the seraglio,; but this has never been carried into execution, nor is it authorised by the Ottoman laws. If the chief of the law is supported by the Janissaries, he has nothing to fear.

There is another great officer of state, the chief of the emirs, who is always selected from among the descendants of Ali, and out of the rank of shariffs. He can pronounce in person, or by his delegates, in many civil and criminal causes; he has the keeping of the sacred standard; he may arrive to be mufti, but will then cease to be chief of the emirs. This magistrate and his suite compose a separate corps in the Turkish judicature. To this may be added, that the muftis in the provinces, of inferior consideration, are all well paid, and have a superior character to represent.

According to the report of their doctors, the softas require twenty years to complete their studies in. Theology, with the mussulmans, is a most abstract speculation. The course of studies embraces grammar, syntax, logic, morals, rhetoric or the science of allegories, theology, philosophy, jurisprudence, the koran and its commentaries, and lastly, the oral dictates of the prophet. The studies are generally in Arabic, with an addition of the Persian and Turkish languages, the latter of which, from being incorporated with the two others, has become rich and harmonious. It is used by that class which has to draw up the annals of the empire, or the different writings that emanate from the ministers, or from the principal tribunals. With the koran in their hand, the students learn prosody, psalmody, and reading, in all the perfection of their art.

SIXTH PROMENADE.

Military Buildings in Constantinople.—School of Artillery and Engineers.—Valley of Pleasant Waters, and the Imperial Residence known by this Name.—General Topography of Constantinople.—Amusements of both Sexes in the East.—A new Kiosk.—The Imperial Houses in general.

If the stay in Constantinople were confined to a few days, one ought to be reserved for a visit to the Pleasant Waters, but let this excursion once be made, and it is inevitably attended with a wish to repeat it; as this tour will, in fact, display the greatest variety of objects.

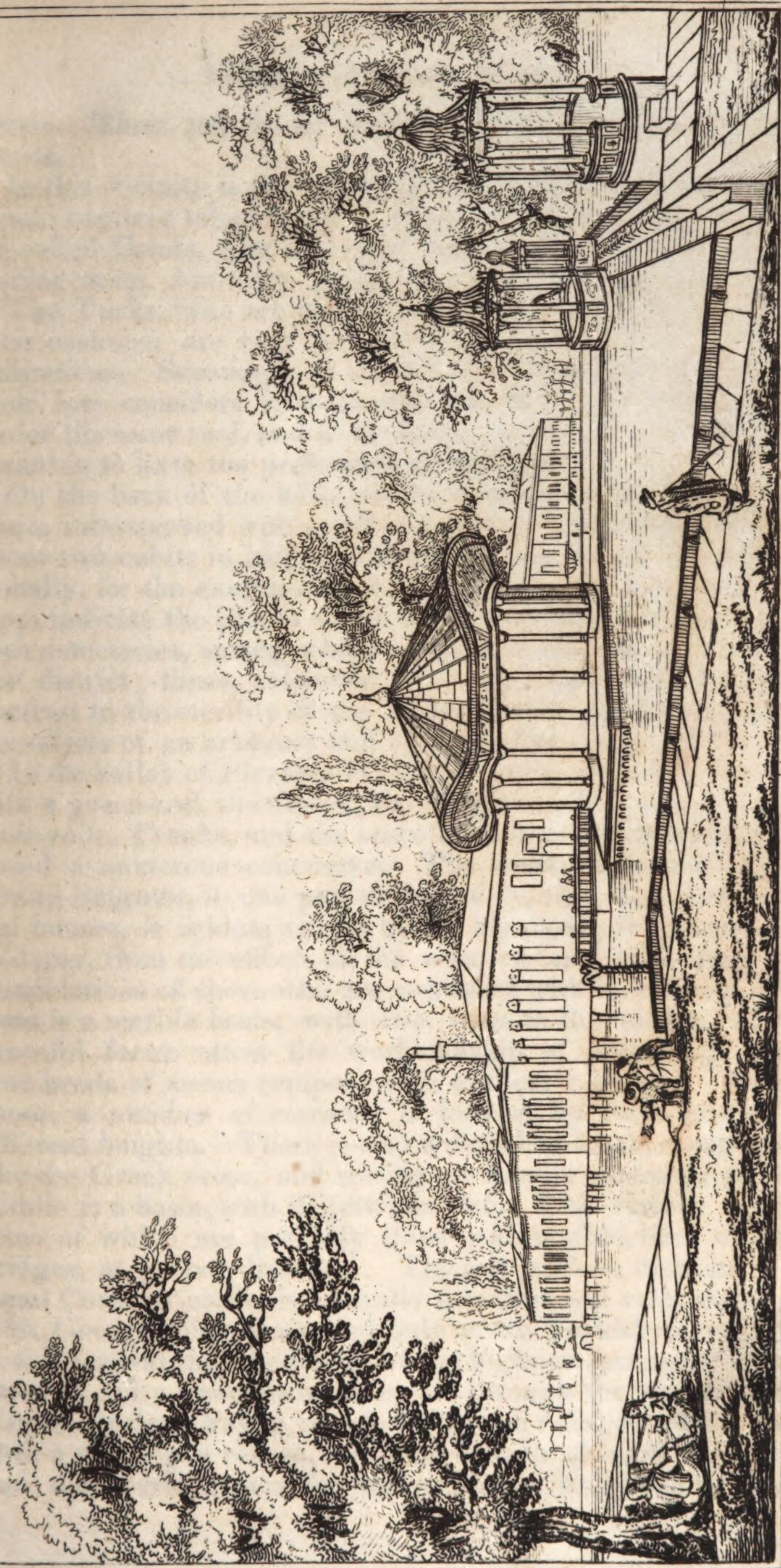
The most attractive route for this promenade is by water; the artist, especially, will contemplate, with eager satisfaction, the spacious caverns interspersed on the right-bank of the harbour, some of which, the erections of Selim, indicate his purpose to have reinvigorated the ancient political existence of his nation. The caverns of the Mairne strike the eye, at first, so as to appear matchless; but, on a survey of a similar building, for the bombardiers and miners, it will no longer claim superiority. Every kind of convenience has been consulted in this structure, so as even to gratify the taste in its decorations, while our military depôts are merely constructed on the principle of economy and solidity.

In general, all the monuments of this kind that embellish Constantinople are conceived on a most extensive and majestic plan. The casern in the Field of the Dead of Pera, combines elegance, or rather a profusion of delicate ornaments, with its noble architecture. The military buildings are mostly of a square form, excepting those of Top-khané, which stretch in a right line. The large ones always contain a mosque.

In their school of engineers, we find Turks engaged in mathematical studies; also a library, with all our best treatises on such subjects; instruments of geometry and astronomy, and all the details of fortification, within and without the body of a place. Selim III. was its founder, but the Turks have a dislike to all institutions that borrow from the infidels.

The school of engineers and miners contains forty pupils, who devote a number of years to the acquisition of skill in their occupation. They learn mechanics, elementary mathematics, fortification, the theory of mining, and the drawing of maps, of which they have a collection indifferently well executed.

The engineers are very few in number; they perform the duties of the staff, in which capacity they attend the grand-vizir in the camp, as they do also the seraskiers, or head ge-



W. Read. Sc.

Maiden Lane, Covent Garden.

Imperial House of Fresh Waters.

nerals. Their pay is far from being in proportion to their merits.

In this vicinity is the prison for malefactors, with the unfortunate captives taken in war. Here we also discerned a quarter called Batala, now a heap of ruins, from the effects of a conflagration, but very populous a few months before.

The Turks, who are unchanging in the forms and colour of their costume, are ever varying in the mode of erecting their habitations. Seemingly to combat this inclination for variety, their law considers it as meritorious to dwell twenty years under the same roof, and if the house is offered for sale, the tenant is to have the preference of purchase.

On the back of the hills, on the opposite bank, is a large plain, interspersed with small columns of white marble, each about two cubits in height. His Highness retires there occasionally, for the exercise of shooting with the bow, and the cippi indicate the places where the arrows have fallen. Numerous cemeteries, among which is that of the Jews, occur in that district; these, enlivened with trees and foliage, form a contrast to the sterility of the adjacent soil, rendered so from the effects of an arbitrary and egotistical government.

In the valley of Pleasant Waters, forming a meadow covered with a green-sod, the Greek, the Armenian, Jew, females with their veils, Franks, and the scornful austere Mussulman, composed a numerous concourse. The kiosk, or palace, of the Grand-Seignior, in one part of the valley, like the other imperial houses, is seldom visited by his highness; it is hastening to decay, from the effects of the weather, and even from the dilapidations of those who are entrusted with its custody. In front is a marble basin, with two vases in the middle, whose graceful forms attest the workmanship of preceding ages; four heads of swans compose each of them a jetteau. Round about, a number of cascades is formed, by shells laid on in different heights. There is also a detached kiosk, constructed like the Greek cross, and resting on marble columns: in the middle is a basin, with its jetteaux, &c. The various canals, some of which are partially lined with marble, have wooden bridges, at proper distances. The soil in these districts, and about Constantinople, is naturally schistous and calcareous.

St. George's day is a grand gala at the Turkish court: it is at this festival that the horses of his highness, arranged within his view, form a procession to march through the gate of Adrianople, on their way to certain Bulgarian villages, where they have a privileged repose. It is curious to observe the affection the Turks evince for these animals, which are infinitely

honoured even in old age. This may apparently be traced to their Tartar origin.

The different nations that compose the Turkish, seem to place their happiness in repose, or, rather, in a state of complete inertia. The lord and the plebeian rest and smoke under a plantain, sipping a cup of coffee, or partaking of a dish of curdled milk; their adjunct amusement is the walking gently along some canal, or scouring the plain on a nimble courser. The Armenians imitate the Turks, but as for the Greeks, their recreations have somewhat in them more boisterous.

The women, in general, seem easy to be gratified in the article of recreation; their moderation, and blind submission, are conspicuous. Their primary amusement consists in forming a party of women for the bath, with their cupboards and richest toilettes, and spending whole days, by themselves, in that situation. Next is the pleasure of a rural excursion, with their children, slaves, luggage, music, &c. in a promenade, or voyage, on the Bosphorus; on landing, they spend hours together in the araba, a chariot drawn by oxen, tracing the same steps in rotation: the whole seasoned with a dinner, or *fête champêtre*. With some few modifications, this remark will apply to the Armenian, Jewish, and even Greek women, although the latter live much more in the society of men. These are too active to be immersed in indolence, but the Oriental law enforces submission in them, as well as in the others.

Among the Ottoman amusements, the donamna, or public rejoicings, that take place on the birth of a prince, on a victory, or the signing of a peace, should not be omitted. For several days the grandees, and all in easy circumstances, illuminate their houses, and turn the vestibule into a refectory open to all comers; the master of the house doing the honours with most refined urbanity. It is a feast not unlike the Saturnalia. Troops of comedians gambol in the streets, often directing their witty sarcasms at individuals, who must not take offence on these occasions of license. Were this festival to occur oftener, Constantinople would probably be freer from commotions and conflagrations.

Supplementary Articles.

In one of our visits to the school of Solidzé, we met with the head of the establishment. He shewed us different works on fortification, and elementary mathematics, composed by himself, and printed at Scutari. One of the maps which he unrolled before us was that of Europe. While we were examining it, he told us, with a smile, that he presented nothing with

which we were not fully acquainted. Such a compliment rarely passes the lips of a mussulman. Both he and the other professors seemed overjoyed at meeting with persons to converse with on these subjects. The physiognomy of all the individuals in this sanctuary of the sciences denoted the beneficial influence of instruction, in a physical and moral point of view. Religion, here, had not lost its sway over the mind; it had only shaken off its fanaticism and intolerance. I learned also that the corps of the uléma, or the Mahometan doctors, are by no means averse to the diffusion of knowledge, and that the Sultan Mahmoud means to encourage it, after reducing the enemies of all civilization, that is, the Janissaries. Both young and old here felt the most lively interest in our conversation and acquaintance. The most enlightened, however, as well as the most ignorant, seemed alike insensible to any danger of downfall in their empire.

Achmet III. was the original founder of the kiosk of Pleasant Waters. During the last twelve months, it has been improved, and exceedingly enlarged, from the magnificent ideas of Mahmoud, and it is now one of the most delightful houses of pleasure belonging to the crown. It is also complete in all its accessories; the decorations, interior and exterior, exhibit the greatest freshness and elegance.

Mahmoud wishes to act as a guardian to morals, and he has inclosed a vast area, with lofty walls, where the women may shun the eyes of the curious, and fearlessly throw away the yachmak.

SEVENTH PROMENADE.

Chalcedoni and its Scenery.—Baktche, or the Promontory Heræum.—The Greek Easter.—Ceremonies relative to the Pilgrimage of Mecca.—The Port of Eutropius.—St. Euphemius.

THE seasons seem capricious under the sky of Constantinople; in Asia it is spring, and vegetation flourishes in full vigour; in Europe, nature, in mourning weeds, languishes under the cold blasts of Boreas.

Chalcedoni, at present, is but a village built on the ruins of an immense city. Its position is on a promontory that forms two spacious harbours. Further on, is the port of Eutropius, deeper than those of Chalcedoni, capable of receiving numberless vessels of any magnitude. The lofty coast, all along,

presents ruins, overshadowed by the laurel, the green oak, jessamine, olive, myrtle, &c. as if to conceal the ravages of time, or of men more barbarous. The whole of the promontory, formerly replenished with habitations, is now chiefly remarkable for the variety of its plants, its vines, pomegranates, quick-hedges, plum, pear-trees, &c. On these very shores Mauritius, and the whole of his offspring, perished, in all the torments that cruelty could invent, by the orders of Phocas. The scene likewise brings to remembrance the death of Eutropius, eunuch and first minister of Arcadius; he was long the spoiled child of fortune, but, at length, experienced her fickleness.

The extremity of this tongue of land is crowned with a little wood of pines and cypress, that enclose, on the east, the port of Eutropius. A number of large boats are passing, laden with Asiatics from Iconium, Amasia, Erzerum, Persia, &c. with the intention of settling some years in Constantinople, and of returning home with their little savings. How diversified is the prospect here! The eye embraces Constantinople, the islands scattered over a vast basin, Olympus, with its white crest, Cyzicum, Proconesus, Nice, and Prusa, and, at some distance, Libyssa, that possesses the ashes of the illustrious Hannibal. Nicomedeia, now a heap of ruins, had its theatres, circuses, temples, &c. without number.

Here I see the mussulman, who is idle in Europe, fully employed in Asia, guiding the plough, digging the earth, and in every other occupation of agriculture. Vegetables, and garden esculents, form the aliment in most request in Constantinople. Irrigation is pretty commonly practised. The culture of the vine is much like that in Burgundy. On the mountains are numerous flocks of goats, sheep of the large kind, and oxen, commonly used in agriculture, for horses are only to ride on. There are also many buffaloes, very useful in the transport of commodities, &c. together with the mule and the ass.

Chalcedoni has a sumptuous mosque, and, among its ruins, those of an ancient aqueduct. The basilic of St. Euphemius, wherein two famous councils were held, has disappeared. There is, however, a little dome, bearing the name, that still remains as a fragment of the ancient edifice.

This day being Easter-Eve, the Greeks are all busy, stripping the country of its verdure, to decorate their temples. The Greeks, who are naturally lovers of pleasure, on their return from this festival, indulge in dances, sports, bacchanalian diversions, &c. to an enthusiastic pitch; the whole, however, in alliance with religious ceremonies. Living the rest of the year in

restraint, the three days of Easter are devoted to the fullest licence of extravagance, but it is an exemption which they are obliged to purchase. On paying this, the Greek may apparel himself as he chooses, with the exception of the sacred turban. In the streets and public places, you meet groups of various associated trades, performing the national dances, that is, the Romeca and the Arnaoute.

The ancient fountain Hermagora springs at the foot of the dale where I now am. I drink its waters, and proceed to the road which traverses Asia, and leads to Mecca. It is now thronged with an immense concourse, this being the day of the departure of the Surréemini. This officer is annually deputed by his Highness, to carry to Mecca a rich veil, to be a covering for the Kaaba. The whole cortège assembles in the seraglio, and, in the presence of the sultan, the officer receives his commission from the chief of the black eunuchs, wrapped up in cloth of gold. His highness, in a tent, surveys the ceremony, listening to psalms and hymns chanted by the Imam and the Scheiks of the imperial mosques. The Kislär Agassi, inspector of the holy cities, produces, on this occasion, the sacred camel, descended, as they profess, in a right line, from that on which Mahomet rode. The animal is attired in the richest caparison, and carries a gold chain round his neck, which is respectfully kissed by the chief of the black eunuchs. The camel is attended by a number of mules loaded with treasure, intended for the two holy cities, and transmitted every year, by the piety of the sultans. All the great officers of the court and government figure in this ceremony, which is a mixture of religion and state-etiquette. The procession defiles before the sultan, and crosses the courts of the seraglio, the numbers augmenting at every step. In the suite of the Surréemini are a multitude of pilgrims.

The devotees among the Mussulmans, besides the pilgrimage of Mecca, visit Jerusalem in memory of Jesus, as a prophet; also Medina, where Mahomet was buried, together with the city of Ali; and, lastly, they pay their devotions at the tomb of Abraham, which, according to their faith, is at Hebron. The solemnities of the black stone, with all the purifications and preparatory exercises, are well calculated to make an impression on ardent imaginations.

The pilgrims have two promenades, of seven turns each, to make in the temple of Mecca; one, on the first day of the Bayram, the other before their departure. In the interval, they are to cast stones at certain places, and to pass the nights in meditation. After the fourth day, they are at liberty to

return. All these ceremonial practices are drawn from the Arab national histories and traditions.

The Pacha of Damascus has the charge of conducting the caravan of pilgrims of Europe and Asia, over the vast solitudes of Arabia to the holy city; an Egyptian bey serves for a guide to that of Africa. The roads are all along interspersed with fountains and buildings, with provision for the subsistence, as well as accommodation of the travellers. The revenues of Egypt and the circumjacent countries are appropriated to this use. The example is at least edifying, of sovereigns thus dispensing a benign influence on religion and its functions.

Supplementary Articles.

The word Heræum, given to the promontory of the Pharos, arose from a temple dedicated to Juno. The Greek emperors often visited this place, where they had a retreat, or house of pleasure, erected by Justinian, who also founded a basilic and baths, corresponding with the magnificence of the building. His successors, Mauritius, Basil, the Macedonian, Constantine Porphyrogeneta, added to its embellishments. There yet remains a cistern in the form of a rectangle, eighty-four paces by forty, which, with a number of others, was constructed by the Emperor Heraclius.

The port of Eutropius every where shews vestiges of considerable works raised under Justinian. His munificence extended also to the second harbour, which proves that Chalcedoni had not then lost its pristine consideration.

EIGHTH PROMENADE.

THE FEAST OF SACRIFICES.

The Fast of Ramazan.—The First Bayram.—The Cortège or Grand Procession of Attendants on the Grand-Seignior to the Mosque, for the Celebration of the Bayram —Particulars of the Second Bayram.

THE mussulmans have a fast of twenty-nine days, called the Ramazan, from the name of one of their lunar months. This is generally observed with a strictness no where else met with. It imposes abstinence from sun-rise to sun-set; the pipe and coffee are interdicted, and taking the most innocent beverage, to quench thirst, would be an infraction of the law. At night, ample repasts counterbalance the privations of the day.

The capital now resembles our European cities, on days of public rejoicing. All the minarets have small lamps, with

light varied in a thousand forms. The resemblance to Venice is very striking. The grand-vizir entertains the public functionaries, and dismisses them with presents. The sultan devotes his hours to devotion, hearing the Koran read by the Imam. At the end of Ramazan, commences the first Bayram. This is a festival which lasts three days, during which the court and city are in gala; all labours and business are suspended, a respite which only takes place in the two Bayrams.

After seventy days comes the second Bayram, or feast of sacrifices, which is celebrated with more solemnity than the former. On this occasion, the grandees interchange visits, become accessible, and repair in a body, to do homage to the sovereign, kissing his robe on the breast, and wishing him prosperity. Every father of a family sacrifices with his own hand, a ram, on his return from the mosque; also the paschal lamb, which is generally given to the poor. The sultan's procession to the mosque affords the best opportunity of observing the whole court and its magnificence.

The artillery, at break of day, is a summons to the Ottomans to shake off sleep, and to trim themselves in their grandest costume. All the ways the grand-seignior passes through are lined with Janissaries, clothed in their habits of ceremony. The corps of the uléma, and all the persons of distinction, take the lead in the march. A long train of Arabian coursers appears, carrying the ancient bucklers studded with emeralds, rubies, topazes, &c. There are officers shining in golden ornaments; these are the chamberlains of his highness, and who bear his irrevocable decrees into the provinces. Their appearance strikes a terror, as they are frequently the messengers of death. The pachas hold them in detestation. The different pages are known by the colour and form of their pelisses. Shut up within the seraglio, they are taught to shoot with arrows, to guide the courser in the race, and to learn some lessons in the Koran.

NINTH PROMENADE.

THE PORT.

Description of the Port, and the several Naval Establishments. — Ceremonies in Use among the Turks, in launching a Ship-of-War. — Of the Influence of Judicial Astrology among the Eastern Nations.

THE launching of a Turkish ship-of-war is a scene of unusual magnificence and interest. The influence of religion, the presence of the sultan, and of all the grand dignitaries of

the state, are called in to heighten its magnificence and effect. The astrologer of the court is formally consulted before any thing can be done, for to him belongs the office of appointing the day and hour of giving the last blow to the operations which precede the launch, and by his orders, which are given in the name of heaven, all the preparations are solemnly made. The stranger who is witness of this august ceremony, will never forget the majesty by which it is characterised. I will endeavour to put down all I saw and felt. Perhaps cold imaginations may accuse me of enthusiasm; but I pity them; how many are the enjoyments of which they are deprived!

The day, although in winter, was one of those which, under the favored sky of Constantinople, feel all the influence of Spring. The sun, riding over the heights of the lofty mountains of Bithynia, gilded the whitened tops of Olympus, which reflected, with a tempered brightness, the benign rays of light. We embarked at Top-Khané, in one of those light canoes whose sharp form adapts itself so happily to the flexible element they are destined to plough. Around us throngs of vessels, all eager to rival each other in swiftness, bent their way towards the spot where a deep interest, rather than mere curiosity, had already assembled an immense crowd.

We traversed the interior of this port, which the ancients so justly named the Golden Horn, in which we passed the vast assemblage of ships which commerce had drawn from every part of the world. Our sight embraced within the same grasp, Chrysopolis, one of the fauxbourgs of this city, which rests both upon Europe and Asia, in sign of the sovereignty she exercises over one and the other, and that promontory covered with cypress, whose funeral foliage marks the tombs of Chalcedon, calling up regrets for the destiny of that ancient city; also that smiling side of the Bosphorus, covered with varied trees, whose premature verdure was the promise of a kind and early spring.

The two shores between which we cut our way, seemed emulous to solicit our attention, by the multitude of seductions with which they are enriched. Among the rest, is that immense seraglio, constructed, originally, upon a plan of grandeur proportioned to the vastness of the empire; that seraglio, in a word, where formerly the fate of nations was resolved, but which at present is only a gilded prison, in which diademed slaves may shortly expect the finishing blow of their enemies.

On the northern side of the port, we observe the sumptuous establishments of the Marine. Upon a neighbouring height rises the palace of the Capitan-Pacha. The various departments attract attention, till it is absorbed in that spacious enclosure, planted with trees, through whose windings, the tra-

veller often longs to stray, but over which the eye only is permitted to wander, unless the Capitan-Pacha himself opens the gates to you. In viewing the foundery, constructed upon the plan of that of Top-Khané, we are reminded of M. de Tott, whose genius erected these edifices, and who rendered so many services to the Turks, while he spoke all manner of evil of them.

We arrive at the place where we take our station, to view the approaching scene. Fifteen ships-of-war, a like number of frigates, besides corvettes, and other vessels, richly decorated, whence burst sounds of military music, are drawn up in a line, which the new vessel on the stocks is destined to augment by its presence.

A general salute of cannon, which awakens the numerous echoes that are scattered upon the banks of the Bosphorus, announce the arrival of the Sultan, accompanied by all his court. A gilded yacht of twenty-six oars, steered by the Bostandgi-Bachi, in his quality of imperial pilot, bears the illustrious descendant of Othman. Other vessels, rivals of the grand-seignior's, although not so richly decorated, precede and follow him.

The Sultan reaches the shore. Acclamations, a thousand times repeated, welcome him, and the floods of people open to receive him. The ensigns of despotism, on this occasion, cast aside, he delivers himself without distrust to his subjects. To behold this interesting moment, one would say, that this nation is happy; or, at least, that the persons composing it are not vile slaves, in the midst of whom a detested tyrant has just alighted, as would be asserted and repeated in Europe.

His highness takes the place destined for him. Thence he invigorates, by his presence, the arms employed in breaking the holds which still keep the new citadel immoveable, however impatient, to rush into the bosom of the waves. But, before she is permitted to depart, heaven must be addressed in her behalf, and besought to bless her with a happy fate.

The grand-mufti advances to the shore, accompanied by all the chief ministers of religion, and surrounded by the immense multitude, who prepare mentally to repeat his invocation. "Author of all bliss!" (with a solemn voice, uttered this sacred organ of the law,) "O thou, who art the source and end of all things, who gatherest, within immeasurable space, all the promised miracles; who containest the divine breath, that emanation of infallible wisdom, which, by one of thy special blessings, and also for the good of true believers, animated for a time a terrestrial body, and, having revealed what we ought to believe, remounted to thy august dwelling;

O heaven ! always favourable to the disciples of the holy prophet, pour upon us, in this day, the showers of thy grace ; let thy fountains open, and may there flow therefrom, in great floods, brilliant destinies for this new support of the Ottoman power ! May the path she pursues be traced with glory ! May her walls inclose thy thunder, and deal out thy vengeance ! May her holy standard spread fear in the minds of the infidels ! May the waves ever be propitious, and proud to bear her ! Let not the winds be unfavourable to her, but let them disperse storms before her, and drive them upon the infidels, who prefer, to the light of the truth, the darkness of error ! Make her swift as the lightning, unconquerable as thy almighty power, terrible as thy wrath, the presage of victory, and may she never return to port but to be the messenger of it ! O God ! who knowest all things, and cannot be compared to any but thyself, hear our prayer ! From the height of thy azure dwelling, cast a look of mercy upon this earth, the abode of frailty ! Thou beholdest there a Sultan, son of a Sultan, whom thy invincible arm doth succour always—thou there seest also an entire people, who respect thy immutable decrees—master and subjects prostrate upon this shore, as at the foot of thy throne, resplendent with felicity and glory, imploring a new mark of thy ineffable grace. And thou ! Pride of the wave, for whom a sea filled with prosperity, ambitious to bear thee, advances to meet thee, receive on this day, inscribe in the book of destiny as a happy day, receive the name of the all-powerful master of the greatest empire of the world, the pearl of the east, the delight of the earth, the shadow of God among the feeble sons of men, whom he has power to scatter and reduce to dust, as the winds chase the moving sands of the desert, go, full of confidence in this name, a presage of victory, an impenetrable shield in adversity ; protector of the feeble and the oppressed, go, and whatever be the circumstances, or the place in which thou mayest find thyself, never forget that thou bearest this great name !”

Thus spoke the chief of the law, and millions of voices joined in repeating his last words. Several victims were afterwards immolated, and the torrents of blood which flowed from the sacred knife finished their task, by joining the waves that broke upon the shore, an offering to render the sea propitious.

The signal is given, the blows of the axe are heard, and are answered from one side of the vessel to the other ; her fastenings are all driven away ; she holds by a single cable ; it is cut, and the people enjoy one of the finest spectacles which have honoured human invention. A second general salute

announces that the naval force of the Ottoman empire has received a new reinforcement. The Capitan-Pacha, and the builders, are clothed with rich pelisses, in testimony of the satisfaction of the Sultan; and this act, used on all occasions where merit to be ennobled by the imperial munificence concludes the ceremony.

For myself, I was struck both with the simplicity and the imposing character of this fine sight; and I remained to observe this immense crowd, slowly dispersing, each unwilling to leave, as yet, this interesting scene.

Perhaps I shall have excited some surprise in speaking of the chief of the astrologers, without having prepared the reader to see a personage so strange take an important part in the business of the day. It is nevertheless true, that he holds a place of distinction both at court and among the corps of the ulémas, contrary to the formal intentions of Mahomet, who, notwithstanding all his anathemas, could not cure the Arabs, and other nations who embraced his doctrines, of their attachment to judicial astrology.

After those of the grand-mufti, the decrees of the chief of the astrologers have the greatest weight and influence throughout the empire; and even the *fetwa* of the former does not acquire the force of law until sanctioned by the latter. Frequently the persons clothed with this office are fanatics, in whose hands the art of interpreting appearances becomes a blind instrument of the passions; but sometimes it happens that they are men of talent and information.

We have noticed the scite of the establishments belonging to the Ottoman navy, it remains to add a few words respecting its organization, and the degree of perfection which it has attained.

Selim I. may be regarded as the creator of the Ottoman marine. Since that prince, many Sultans added to its strength. It declined with the fortunes of the empire. Moustapha III. Abdul-Hamid, and Selim III. aided by Hassan and Hussien-Pacha, restored it awhile to vigour. Selim III. carried his attention chiefly to the school in which, at present, but with infinitely less ardour than during his vivifying reign, the theory of the science is taught. The pupils are instructed in the art of drawing, in the mathematics, and astronomy.

The basin is spacious. The foundry has two furnaces, capable of containing, each, the matter for six pieces of large calibre. The timber is drawn in part from the mountains of Arganthon, and partly from the coasts of the Black Sea. French builders have at present the management of the building-slips. The radical vices, however, which pervade

the Ottoman administrations, are most remarkable here; and cause all the mischiefs which they are capable of producing.

The department of the marine possesses several military fiefs, spread generally through the Archipelago. The Capitan-Pacha goes every year to collect the revenues. He makes also the levies of men which the service requires.

The Ottoman navy consists at present (1815) of eighteen ships of the line, six frigates, eight corvettes, and thirty gun-boats. This force will be considered small, in comparison with the resources of the empire. But dilapidation absorbs the means, and often the treasury is so low as not to furnish the sums necessary to construct even one ship-of-the-line.

The Capitan-Pacha, grand-admiral of the empire, enjoys on his element a power equal to that of the Grand-Vizier on the land; and, like him, he holds a divan, and decides in the last resort. He has under his orders the garrisons of the maritime places, and his command extends to all the coasts and all the isles. His revenues are large, retaining to his own use part of the tributes which he levies, being entitled to the fifth of all prizes, and turning to his own profit a great number of accidental revenues, which exceed the value of the fixed income,

TENTH PROMENADE.

General Reflections on Society in the Ottoman Empire.—Kilisé Dgjami.—The Aqueduct of Valens.—Column of Martian.—Military State, &c. of the Janissaries; their Regimental-Kettle.—Firemen, Bombardeers, &c.—Turkish Cavalry.

THIS is Friday, the day consecrated among Mahometans as Sunday is among Christians, with this difference, that among the former, abstinence from labour is not enjoined. The whole duties required on Friday are confined to attendance on divine service, at noon, in the mosque, under the direction of the iman, or priest. That the Mahometan religion is no encourager of idleness is evident, from the small number of festivals in which cessation from ordinary labour is required. The effeminate apathy which marks the Turk of Europe is not, therefore, the consequence of his religion. In former times, the Tartar progenitors of the Turks were solely employed in arms. The intervals of repose between their predatory expeditions, passed in the indolence procured by their spoil. The master, surrounded by troops of slaves, who cultivated the lands he had acquired, sunk by degrees into a slumber, which even the noise of war is unable now to interrupt. The time may, how-

ever, again arrive, when the immense fortunes acquired in war shall be broken down into minute fractions; when plunder shall be no longer an attainable object; when the Turks shall, if aggressors, become defenders of their own country. Then may the people of Turkey become active, industrious, and intelligent. This, however, is not yet the case. The Turk, however humbled, still regards himself as the son of the conquerors of old time. Those who now handle the hatchet, the chissel, or other tool, are so many men of ancient family, whose property, reduced by repeated sub-divisions, is no longer able to support them; but who still think it no disgrace to earn their bread by the humblest occupations. Hence the lofty air with which the Mussulman pastry-cook bestows his wares on the rich Armenian; hence the cordiality with which the Turk of distinction returns his countryman's salutation.

The turban, therefore, whether on the head of the porter, the water-bearer, the dealer in lemonade, indicates the class of nobles in Turkey. Those alone who wear it can pretend to the employments of the army, the magistracy, the administration, &c. All the other orders of people throughout the Ottoman empire, known under the general name of *rayas* (villains, rogues,) far from possessing the rank of ancient European peasantry, enjoy no other privilege but that of amassing wealth, provided they take care to conceal and bury their treasure. Wealth alone constitutes the noblesse of the Jews and Armenians. The Greeks add some other qualifications; but the Franks, on the other hand, avail themselves of every circumstance which can enhance their title to consideration among themselves.

It may be asked how it is possible, in such a country, and under such a system, for a man to acquire wealth? The answer is, that in Turkey no man is called on to account for his fortune, nor to explain his mode of life; for there public opinion is without power. Society is there so dispersed, each man lives so independent of his neighbour, that one may pass with rapidity from the depth of indigence to the height of wealth, if he will only keep his own secret, without suspicion or criticism. So indulgent, so regardless are men, of all stations, on the means of acquiring wealth.

Whilst engaged in these reflections, I arrive at the Wharf of the Dead, on the opposite side of the port. The purity of the atmosphere, the cool breeze from the north, would make us forget that we are now in the dog-days, and under the forty-first degree of latitude. Let us follow this street, bordered by mills driven by horses. Before we attain the rising ground, a little to the right, we come to the Kilisé-Dgjami, an

ancient Greek church, founded by the Emperor Anastasius I. in the beginning of the sixth century, now a Mahometan temple. In its primitive state, it consisted of a centre and two aisles on each side of the nave, each covered by a cupola, and terminated by a semicircular recess, or *apsis*; the whole preceded by a double vestibule; but the nave alone now remains. Enquiring for a cistern, lately described as adorned with Corinthian architecture, I found it to be no longer accessible; but I was in some manner indemnified by the sight of a sarcophagus of verd-antique, in an enclosure in front of the mosque. The upper part, or cover, was a triangular prism. The length was eight feet six inches, and the breadth seven feet six inches, English. The four sides still exhibit the Greek cross in relief. This monument has been taken, but erroneously, for the sepulchre of Constantine the Great; it now serves to contain water for the religious ablutions of the Mahometans. In the neighbourhood is a magazine for grain, Chakur-Haman, chiefly noticeable as the work of the Lower Greek empire.

My next walk was for the long aqueduct which reaches across the valley, between the hills, occupied by the mosques of Mahomet and Bajazet, and constructed by the Emperor Valens, in the fourth century, out of the walls of Chalcedon, opposite to Constantinople; its solidity and the ranges of semicircular arcades denote the work of the Romans. The successive ranges of stone and brick are bound together by that cement which is only to be found in structures of early times.

From the upper part of the aqueduct a path leads, amid laurels and wild figs, to a point of view of singular interest. Thence the eye discovers the port and the external sea of the Propontis; the city and the opposite shore lie before the sight, which penetrates into the forest of masts in the harbour. The city presents objects to recall periods of various distance; objects connected with the most renowned nations of antiquity. Were it divested of its numerous and magnificent temples, Constantinople might remind the spectator of the habitations of Bedouin Arabs encamped amid the ruins of Palmyra or Memphis.

Which ever way I walk, companies of women on foot, the inmates of some harem, cross my route. Cochi, or litters on wheels, filled with females of a harem of superior rank, mingle in the multitude. This spectacle, if nothing else appeared, reminded me of the day of the week; for Friday and Tuesday are the days of liberty for the ladies to visit their friends, to take the air in the fields, or to repair to the bath, as fancy may dictate.

I omit to secure myself from insult by the presence of a Ja-

nissary ; but hitherto I meet with no assault. Who knows how soon the Turks may be reconciled to the sight of that hat, once the deadly aversion of their nation ? It would not, however, be prudent to visit, without a protector, those quarters of the town and environs that are little frequented by Franks. The children would, at least, rouse a legion of dogs against the stranger ; and the women would not be sparing of their incivilities. In the interior of European Turkey, stones would intermingle with compliments of a less injurious nature.

Having traversed the summit of the hill, I proceed some steps down the southern slope to the column of Martian, who reigned in the sixth century. This stone of the maiden, as the Turks name it, is said to possess the virtue ascribed to it by the original Greeks : none but the pure can approach it with impunity. To Spon and Wheeler the world is indebted for the discovery of this column ; or, at least, for the explanation of the inscription in Latin, now obliterated, which accounted for its erection. It is of the composite order, of white marble. On the summit is a block, imagined to contain the ashes of the emperor. On three sides of the base is the Greek cross ; on the fourth an armorial shield supported by genii. Including the pedestal, the whole height of the column is about thirty-seven feet.

Returning to the street which leads to the barracks of the Janissaries, I gain the finest quarter of Constantinople, forming, by its regularity, a striking contrast with those I had been visiting. On one side of this street is the mosque Shadazé, built by Suleiman II. in the middle of the sixteenth century, in the style of the imperial temples ; that is, it is covered by a dome, with four portions of domes, and furnished with two minarets.

On the opposite side of the street are the Janissary barracks, an edifice announcing the residence of a sovereign, rather than a place for the abode of troops. The gate of entrance in particular is most magnificent. The whole establishment declares how much the nominal masters of that ungovernable militia have, at all times, courted them, in the hope of ruling over them.

In the time of Prince Cantemir, this street was forbidden to women ; and the same fact has been repeated by recent travellers ; but this is not the only particular in which, since that valuable author's time, changes have taken place in the manners and even in the opinions of the Turks, especially at court, in spite of the law of habit and custom which govern the nation in general.

The Janissaries no longer display that arrogance which

drove Selim from the throne, and compelled Mahmoud to sign the death-warrant of his brother. Determined and inexorable, Mahmoud still continues to chastise them for their former insurrection. The smallest offences are now punished; and by the number of heads often cut off by his orders, he gradually enfeebles the formidable army, to whom his very name is now an object of terror.

Before me I see two heroes of the garrison carrying on a pole, from their shoulders, a large kettle, preceded by a non-commissioned officer, armed with an enormous ladle; and followed by another clothed in a jacket of coarse leather, ornamented with figures of brass, and having at his girdle a whip of many tails. From the line of their march, nothing will induce the kettle-bearers to deviate: they push down and walk over whatever comes in their way. Proud of their burthen, it would be to disgrace it, were they to go aside for the least from the direct course to the spot where their charge is to be deposited. Wonderful as this procession may appear, it is not less wonderful that, among the Janissaries, equal consideration and honour are conferred on the regimental kettle, as among European troops on the regimental colours. To say that such a corps has its kettle in the camp is to denote that the corps has taken the field: and to lose its kettle is equally disgraceful to a corps, as with us to lose the colours. When insurrection begins among the Janissaries, the kettles are hoisted up in the air, the upside downwards. When this dismal sign is displayed, nothing less than the head of the sultan, or those of his ministers, or at least a dish of pilaw, will induce the raging torrent to retire within its banks.

The creation of the corps of Janissaries is dated in the reign of Amurath I. in the middle of the fourteenth century. In its formation, he selected the handsomest and most promising youths among his Christian prisoners of war. Educated in the seraglio, in the Mahometan doctrine; knowing no home but it, and no relation but the sultan; no sacrifice was too great for the zeal of the Janissaries, whilst the service, or the will of their master, required their blood in the field. From the principles of their formation as infantry, victory could not but accompany their career, in those times, when in Europe the foot-soldier was contemned, and when the horse-man was ignorantly regarded as the soul and strength of an army. But by degrees, the principles of the formation of the Janissaries were neglected, vacancies were filled up with Mahometans, instead of tributary slaves; and the corps came at last to forget that they were entrusted with arms only against their country's foes. Invited to take part in the disputes of the seraglio, they sold

their services to the brother against the brother, to the son against the father, and at length became the terror of both prince and state, whose common interest it has long been utterly to extinguish a force so useless, and so dangerous.

By way of abating their violence, it was intended to introduce into the corps all persons in any way attached to the ministers and the great men of the court. To reduce the number of effective Janissaries, the pay of several men was accumulated on one person. These, and other attempts to crush the many-headed monster only brought on new disorder; and at the present day, the Janissaries are no longer regarded as forming any portion of the Turkish army in activity. Refusing any longer to take the field, they are never seen but when they appear for their pay, or when the cry of insurrection summons them to arms. Their number was at first limited to 40,000; but now the number has, by the practice of every abuse, been increased tenfold. The whole are divided into 196 ortas, or regiments, of which sixty, named buluk, are distinguished by the red boots worn by their colonels; 102 corps are in general called gemaal, and their colonels wear yellow boots; the remaining thirty-four regiments, the most ancient in creation of the whole Janissaries, form a separate body, under the orders of the seymen-bashi. The strength of the ortas or regiments is extremely irregular, varying from fifty men to 10,000. The vacancies in each corps are supplied from certain districts appropriated to that purpose. The corps is divided into two portions, the one sedentary, which only draws its pay; the other, in activity for the service of the capital, and of the garrisons, contains 40,000 men. Out of their pay, the Janissaries find their arms and accoutrements. The strange want of uniformity thus produced is not confined to the Janissaries, but pervades the whole Ottoman army: the whole expence amounts at present to about £370,000. The whole body are under the command of an aga, a man of vast importance to the state; for he has it in his power to cast loose, or restrain that pack of blood-hounds, whose chain is his hand. Under the aga, are nine chiorbagi, or colonels, attached to particular ortas, who, of right, succeed to the aga when a vacancy occurs. The officers are numerous, and of very various denominations, such as the chiefs of the hounds, of the falcons, of the cranes, the oda-bashi or captain, &c. &c. Of the non-commissioned officers, the first is the ashchi-oustas, or master-cook, a man of high credit among the Janissaries whom they regard as their oracle, whose opinion they respect above those of their captain. The arms of the Janissaries are a fusee and a sabre; their cry in going into action is Alla (God). Such has been the desire to recompence

the services, or to purchase the favour of the corps, that, in the present times, each sultan pays above three guineas to every man on his accession to the throne: that the Janissaries should therefore feel a stronger desire to serve, that is, to introduce a new master, than to show gratitude to the old, is not a matter of wonder. In the field, a dish of kouli-pilaw, or pilaw of blood, is served up to them at the moment of engagement. They then embrace one another, and dash furiously into the midst of the enemy. But this latter part of their duty is now forgotten; the effect of the exciting pilaw is, in our times, seen only by their conduct in retreat, which is every where marked by devastation.

In the establishment of the Janissaries, many alterations were introduced by Suleiman, but he seems to have studied how to render them ferocious rather than useful troops. Those in his confidence were rewarded with an increased allowance of animal food: the slaughter-houses of the corps became the place of exercise; and by his minute attention to their wants, he has compelled his successors completely to spoil them by indulgence.

Next after the Janissaries, but belonging to that corps, came the tulumbagi, consisting of four ortas, employed in the service of the fire-engines, so necessary in Constantinople. They enjoy several privileges for the services they are *supposed* to perform: but their chief advantage accrues from the sums they draw from the inhabitants when the pumps begin to play. The comparagi, or bombardeers, lately restored, are about 2,000; the topgi, or gunners, amount to about 10,000; 125 men being attached to the service of ten pieces of artillery. The horse-artillery amount to 800; twelve men to each gun. There are also corps of engineers and miners; the former of little expense to the state, for those brought up at the public expense alone draw their emoluments.

The Turkish cavalry consists of four corps. The selictar and the spahis, amounting to 35,600, are stationed in Asia, except when called to the field in Europe. In former times, when the sultan himself went to battle, the commander of the spahis marched on his right, and the chief of the selictar on his left. Behind the sultan came the military chest, and the sacred standard of the prophet. By these, and other measures, Suleiman laboured to render his army a body of heroes; and his success in the field corresponded to his expectations. In latter times, his system has been neglected and misunderstood, and the edifice has been undermined.

The other corps of Zaimet and Timares were established by Amurath I., at the expense of the countries he subdued, in the

manner of the nations of the north: only vassalage was unknown; for each possessor of a military fief holds immediately of the Sultan, and not of any subject superior. As the Ottoman power increased, the fruits of conquest were divided into their portions; the first for the sword of Mahomet, that is, for the Sultan; the second for the maintenance of the mosques; and the third for the last two corps of cavalry. As, in the feudal times, the possessors of the fiefs were bound to march to the field, with a certain number of men and horses, and to serve at their head. Whilst the sultans were formidable abroad, the system was effectual. But, in after-times, the tenure was neglected; and, by inheritance, many fiefs came to be united in one person. To do away the abuses, and to restore the original plan, was one of the schemes of Selim, in his late unfortunate attempt to reform the Ottoman army.

When it becomes necessary to go to war, a standard is erected in every town and village, and a herald summonses the well-disposed to present themselves to march against the enemy. The few volunteers now raised by this once irresistible call, are formed into corps, and receive a small gratuity from the Pasha, with a promise of some more gratifying reward in future. The commanders receive the necessary funds; but, governed by cupidity, they defraud the soldiers, who soon begin to desert. The returns of effective men are still made out as complete; and the service of the state is sacrificed to the *auri sacra fames*, which animates every man in Turkey, who has any management of the public monies.

Next to the volunteers were those composing the contingent, to be furnished by each Pasha, and who choose their own officers. The Pasha repairs in person to the place of rendezvous; but if the war last long, his men desert, and he quits the field with the few who have adhered to their duty. That a Turkish army should therefore be liable to very material diminution may be easily conceived. Nothing can equal the disorder of a Turkish encampment; the principles of castrametation are entirely set at naught; and each tent is erected according to each man's fancy; just as is done by a horde of wandering Tartars. A commissary-general of provisions is appointed by the Sultan. His place is laborious and thankless; the choice, therefore, usually falls on some man of wealth, already enriched by public business. They pay in advance for what they receive in the several districts, according to the arrangement of each Pasha; but their reimbursement is withheld until the close of the season.

From what has been said, some idea may be formed of the difficulties in raising or maintaining a Turkish army in proper

strength. In the late war, Ali, Pasha of Yanina, and some others on both sides of the Bosphorus, never furnished to the head of the empire, the tenth part of their contingents; so that out of the formidable host he had summoned, scarcely did he draw together five and forty thousand men. However encouraging this fact may appear to those powers of Europe which form the hope of detaching from the Sublime Porte the tributary provinces which profess the Christian religion, such a hope would be destitute of foundation, relative to the other parts of the empire, in which Mahometism has long been deeply rooted. The most they ought to expect, is to be able to compel the Turks to retire within their original limits in Asia.

Let us now quit the quarter of the Janissaries, handsome and interesting as it certainly is, and proceed to the Mosque of Sultan Bajazet, whither repairs the Grand-Seignior to service on Friday. The street, bordered by arcades, has somewhat the air of a street in Bologna, and other towns in Italy. Here I come under the walls of the old seraglio, built by Mahomet II., when he gained Constantinople in 1453; but soon forsaken for the incomparably finer situation of the present palace, on the site of the antique Byzantium, at the entrance of the Bosphorus and the port. The Eski Serai, (old seraglio) is in circuit about a mile and a half, of a pentagonal form. There are immured the whole of the ladies, who fill the harem of a deceased Sultan. In this quarter is the palace of the celebrated Yussuf Aga, favourite of the unfortunate Selim, and kiaya of the Validé or Sultan's mother. The streets are straight and broad: one, called the Copper-market, is filled with workshops employed in the manufacture of kitchen-utensils of that metal. A little on one side, is the Mosque of Labeli, (tulips) of an elegant form, having the singularity of columns nearly approaching to the Ionic order: dependent on it is the Tomb of Selim. Near it is the Mosque of Rhagib-pasha, remarkable for its library of great value, and containing various works on moral philosophy, theology, poetry, mathematics, &c. by the hand of the founder; composed even in the time he held the first affairs of the state under Osman III. One of his projects for the public service, was that of converting Princes' Islands into a lazaretto, to preserve the capital from pestilential infection. But Rhagib died, and no one has since attempted to carry his project into effect.

At last I discover the minarets, or tall slender steeples, of the Mosque of Bajazet. The outer court is planted with cypress, pine, and plane, serving as a bazaar. The inner court is inclosed by a portico, containing columns of verd-antique and oriental granite. The edifice itself consists of a principal

nave, surmounted by a dome, with two half-domes attached. The side-aisles have each four cupolas, proportioned to the great dome in the centre, which is supported by four pilasters, adorned by four columns of granite. The gallery for the Sultan rests on ten columns of jasper and verd-antique. Every thing round me announces the approach of his highness. The streets are cleared of their usual incumbrances; and the horse-bostangi arrive to maintain good order in the multitude who press round the Sultan. On entering the first court he alights: the priests come to receive him with censors, in which burns the aloe-wood: the Aga of the Janissaries draws off his boots and kisses his feet: the Nazir of the Mosque presents to him a desert of fruits and flowers, which are carried to the seraglio. The priest who is to officiate waits for a look from the Sultan to begin the service, which consists of some verses out of the Koran, accompanied by genuflexions and other gestures, in which the hands act the principal part. At one time, they are placed on the thighs, whilst the worshipper rests on his heels: at another, the hands are applied to the ears, and then fall down by the side, while the person stands up. This duty being performed, the Sultan remounts his horse and returns to the seraglio. This public appearance of the Emperor on Friday is absolutely indispensable, whatever be the state of the weather, or even of his health; for the people insist on seeing, with their own eyes, whether a change of masters has taken place in the palace. So determined are the people in this case, that the Sultan Osman, proceeding to the mosque, in the closing stage of his illness, breathed his last the instant he returned into the palace.

The followers of Mahomet are required to perform their devotions, that is, to recite prayers (namaz,) five times in the twenty-four hours, viz. in the morning, at noon, in the middle of the afternoon, at sun-set, and in the night. The people are warned of the hours of prayer by the muezzin, with a loud voice from the minarets, (the torches or luminaries,) the Arabic name for steeples. No employment, no pleasure, not even sleep itself, can prevent the mussulman from discharging this imperative duty. With the exception of the prayers of Friday, all others may be recited in private. The law also permits that, in the desert or elsewhere, when water cannot be procured, the ablutions may be performed by rubbing the hands on the sand. Women are not required to repair to the mosque; nor do they ever enter it, during the time of prayer, lest their presence should distract the attention of the faithful. If to prayer be added circumcision, the pilgrimage to Mecca, the different prescribed acts of charity and alms, the ramazan (fast), the

two bayrams, the anniversary of the birth of Mahomet, and the seven holy nights, we have a list of all the religious solemnities of the Turks. Alms-deeds are distinguished into two kinds; those of obligation, such as tithes of charity, and alms of atonement for some sin: and those of voluntary gift, bestowed in the sole view of propitiating the divinity.

However laudable may be the general simplicity and benevolent purposes of this system, yet, in some points, it seems to encourage superstition. Thus in the seraglio are preserved, as invaluable relics, two teeth and a beard, said to be those of the prophet himself. There also is shown his robe, which conveys certain sanctifying properties to the water in which it is dipped. This ceremony is performed every year, and small vials of the liquor are distributed among the great men of the empire. Among these objects of popular and ridiculous credulity, however, I would by no means rank the sacred standard; for never was object of veneration better invented; never did object produce more astonishing effects.

The mosques are all more or less richly endowed. The imperial temples possess immense property, continually increasing by the excess of their revenue beyond their expense. The charges of the priesthood and of public worship are very limited, in proportion to the income of each mosque; for the greater portion of the revenue is allotted for establishments attached to the mosques. Some imperial mosques, for instance, maintain hospitals for lunatics and maniacs; others support infirmaries, hospitals, (imareth) schools, (mekteb) universities, (medressé) libraries, baths, &c. &c. Those useful establishments, founded by the spoils of the enemy, still support themselves, independently of the state. All property consecrated to the service of religion, or of humanity in distress, is comprehended under the term wakooof, and is in progress to swallow up a great portion of the public wealth. For the mosques never alienate any part of their possessions, and are in the daily receipt of fresh augmentations. In this system, we have a specimen of the practice of the church, in the dark ages of Europe; with this difference, that, among the mussulmen, the surplus of their sacred property is never misapplied.

It must not, however, be concluded that piety and charity alone prompt the Turks to bequeathe their property to the wakooof. The governing motive is much more frequently to preserve their possessions from falling to the Sultan, as the universal heir. When the property is consecrated to heaven, the natural heir is appointed administrator, and thus can appropriate to himself a considerable share, independently of that which he receives as a legatee. The mosques have also esta-

blished offices like those of pawn-brokers, in which a person pursued by his creditors, or in danger of spoliation by the government, can pledge his property on advantageous terms.

On a general view of the nature and state of property in the Ottoman empire, the following reflections present themselves. 1st. Landed property being little valued, because it is precarious, agriculture is of course neglected: much of the land remains uncultivated; often, however, in proportion to the good or bad reputation of the governors of the district. 2d. The great studying every method to disguise or conceal their wealth, vast stores of riches are withdrawn from circulation, and lost to the public as well as to the possessor. 3d. The state draws very little from the property in wakoof, nor from the lands held on military tenure. 4th. These losses, joined to the spoliations by the men in place, abundantly account for the disordered state of the public finances, and the consequent want of energy which marks all the operations of the Ottoman government. As a remedy for its indigence, the administration resorts to changes in the value of money; and notwithstanding the unvarying experience of past times, this ruinous expedient is still brought into exercise.

In speaking of the vicious administration of the Ottoman empire, it is impossible to pass over the ancient custom of the Sultans themselves, the effect of their avarice much more than of their economy. Each Sultan conceives it his duty to leave to his successor a private store of riches, independent of that of the state. To gratify this fantasy, no means are rejected which oppression can suggest, to fill the imperial coffers. Again, with respect to the working of the mines of the precious metals, the unfortunate peasant who chances to discover a mine of gold, and to let his discovery be known, is sure to expose himself and his neighbours to perpetual imprisonment in the bowels of the earth. Should a vein of metal be accidentally discovered, therefore, the unhappy people make haste to cover it from the eye; and what, under another mode of administration, might be a treasure to the state, becomes at present as injurious as a pestilence.

My steps are now turned towards the Mosque of Osman, of a form unlike any of those hitherto visited. On the way, we see the Temple of Ali Pasha, elegant and graceful, although less majestic than the imperial mosques situated behind what is called the Burnt Column. In our ramble through Constantinople, particularly towards the Propontis, or Sea of Marmora, we often meet with religious edifices, erected by the Pashas, which confer an air of magnificence on that capital,

more abundantly furnished than any other city with sacred structures.

Close by me I observe a Turk maltreating an unfortunate Jew. The first is a collector of the karach, or capitation-tax; the second, having contrived to evade the payment, is now discovered to be unprovided with his certificate.

I now pass along before the slave-market; and, although entrance be absolutely barred against every Frank, I ventured to look in, and could just throw my eyes leisurely around, when a signal of no very civil import warned me to be gone. There I saw the victims of the outraged laws of nations, as well as of nature; and my eyes now convinced me of that which my reason forbade me to believe. These ill-fated females there stand in expectation of masters, with whom their lot will, however, be as mild as the want of liberty can permit: of masters whom they may hope to humanise so far as to become their companions for life. The offspring of these enslaved females are themselves free, and entitled to all the privileges of legitimacy; and the mother is herself enfranchised, at the death of her lord.

Besides the general regulations of the Mahometan code, the mussulmans have a very minute system of law on the subject of slavery, wholly unlike that relative to negro-slavery among the nations of Europe. In every page, it inculcates humanity to the slave, and all possible regard to his welfare, as not the property of an individual, but a member of the great family of man. To the master, as well as to the slave, are suggested all practicable means by which the latter may regain his freedom. Excepting the name, slaves in Turkey know none of the evils of their condition, as we conceive of it; nor does the name of slavery make a deep impression on human beings, whose education is utterly subversive of every principle of freedom. These remarks, however, it will be readily imagined, have no reference to enslaved Christian prisoners of war. The sole point on which the mussulmans are urgent with their slaves, is their religion: for in every case, whatever be the situation of the slaves, they are compelled to read the Koran, and to recite the prayers with their masters—the most unequivocal proof of absolute subjection to the will of a lord. The Circassians, Georgians, and Abyssinians, having however little more than the name of Christians, the transition to Mahometism is to them a matter of no great difficulty.

The Mosque of Osman now before my eyes, less magnificent, indeed, than those of Achmet and Suleiman, surpasses them both, in the elegance of its plan and elevation. The front is adorned with two minarets; the cupola rests on four walls at

right angles, unincumbered with half-domes at the sides, as in the other mosques. The exterior of the building is encompassed by porticoes, which rise up to the first story of windows, and rest on a basement, from which play a number of small streams of water. The front-court is a semi-polygonal portico; and around the temple are dependent hospitals, schools, tombs, &c.; all of which, as well as the mosque itself, are constructed of marble of dazzling whiteness, which gives a delightful air of freshness to the whole structure. In this Mosque of Osman is preserved a precious relic of ancient times; a sarcophagus of porphyry, hollowed out of a block, eight feet eight inches long by five feet ten inches broad, and four feet eight inches high. This very valuable monument is not unreasonably conjectured to have contained the remains of the founder of Constantinople; but the cover is lost, and no inscription or other memorial has preserved its destination.

In leaving the court of the mosque, I behold another specimen of Turkish police. A chiaoush, or officer, has just pared off some inches of the cape of a fashionable belle, regardless of the sex, or of the rank of the unfortunate wearer. A kalpak, or cap, soaring beyond due bounds, is treated with equal severity. Thus are the sumptuary laws enforced, particularly in the first days of a new edict. Conformably to the regulations of Suleiman, all persons must wear a head-dress appropriated to their several conditions. The several nations who compose the people of the city, must also be shod in particular colours. Mussulmans wear slippers and boots of yellow morocco: the Armenians have them of a cherry-red; the Greeks and Jews black; and any deviation from these rules is severely repressed.

Sumptuary laws form an important division of the Mahometan law; the precious metals in dress are prohibited, as also vessels for the table, of those metals, jewels, rich stuffs, &c. But these restrictions have been explained away, by the ingenuity of the doctors of the law. At the commencement of every new reign, strict injunctions are promulged, in Turkey as in other countries of Europe, on the subject of the sumptuary regulations of religion. But as the emperor is at no pains to give an example of proper observance of his own laws, their effect is merely momentary and ineffectual. The inculcations of the Koran are not, however, altogether disregarded in the palace. No plate, for instance, is there ever used; nothing but porcelain. In horses and arms, in dress, shawls, furs, &c., however, no bounds are placed to magnificence. The principal article of ostentation consists in the domestic establishment of the great; a luxury the more to be

condemned, as the multitude of servants imposes a grievous burthen on the visitors of the master. By the nature of their retreat from the public eye, the ladies set themselves wholly above all regulations. Theirs are, therefore, the rich gold and silver stuffs, embroideries, diamonds, &c. &c. Of these last, a few are reserved by the men to adorn their arms, rings, or other similar articles. Silver, and even gold, is employed to deck their horses; and vessels of those metals are employed by the great, but never for the service of the table.

The quarter I now examine is wholly inhabited by mussulmans, as may be guessed by the latticed windows, with gratings too close for any eye to pierce, and by the red colour with which their houses are painted, to distinguish them from the dwellings of the unbelievers. Towards the street, the houses present one or more projections, furnished with windows, to obtain a view up and down. These projections advance sometimes from opposite sides, so as to meet over the middle of the street.

In the houses, stone is employed only for the foundations and basements of the walls, which are formed with perpendicular and horizontal timbers, of which the intervals are filled up with baked bricks, sunk in mortar, and externally boarded. In the interior, the apartment of the men (*salemnik*) is separated from that of the women (*harem*.) The houses of the common people are divided into several small chambers, all opening into a vestibule, to which the stair leads. The hotels, or *conak*, are traversed lengthways, by a spacious hall, in the Venetian manner, which communicates with all the rooms on the floor. On the ground-floor, also, is constructed, at times, a saloon, to receive male-visitors.

When a man visits another, of a rank much above his own, in accosting him, he bows down to the ground, as if to kiss the hem of his garment: then standing up, he carries one hand to his mouth and his forehead, while the other remains crossed on his breast: he takes a place on the sofa, or the carpet, at the feet of his superior; his hands completely covered within the sleeves of his *benish*, or robe, as a mark of respect. On the other hand, the master of the house returns the salutation with his hand, and a slight movement of the body; without, however, quitting the corner of the sofa, the seat of honour, which he never resigns but to a personage of still higher rank than himself.

But when a superior condescends to visit an inferior, the latter, as soon as he is warned of his arrival, rises and goes to meet the superior, to a certain distance, proportioned to the consideration due to him. Then walking back before the

stranger, to shew him the way, he enters the foremost into the saloon of company, while the visitor follows, supported by his attendants under the arms, from the bottom of the stairs. As soon as the visitor is placed, the inferior ceases, in some measure, to be master of his own house. The visitor, as commander, directs the attendants to introduce the pipes, sherbet, coffee, perfumes, &c. which he presents, first, to the master of the house, who requires many intreaties to prevail on him to raise the pipe to his mouth. So far is this mark of respect carried, that those who smoke their pipes when on the water, lay aside that beloved object when the boat passes under the walls of the seraglio. This mark of respect is bestowed by the sultan himself; for, by the law, he is forbidden to smoke at all. Contrary to our customs, oriental politeness requires the superior to anticipate the salutation of the inferior.

The valets, or servants, (*ich-agassi*) keep constantly their place in the hall of company, which is bordered on three sides by sofas, as far as reaches to the divan, or raised part, covered with carpets; the remainder of the apartment is occupied by the servants. In the middle of the fourth side, is a chimney, or a niche, to contain flowers, and a cupboard with racks for pipes. Each valet has his peculiar duty; one prepares the coffee, to be presented by another on a tray, covered with an embroidered napkin. The cups, in the houses of the *grande*s, are ornamented with jewels. Another valet walks about with perfumes, while his companion pours sweet waters on the hands of the company; but the head-man of them all is he who has the care of the pipes. Next to these come the footmen (*chokodar*), who follow their master, their hands on the crupper of his horse, carrying his carpet-shawl and mantle. They are to assist him in mounting and alighting from his horse; to take him under the arms, and to hold up his robe when on foot. The service of the harem, or ladies' apartment, is performed by female slaves; that of the kitchen by a man, and the gate is kept by a porter, usually an Armenian. Servants are called for by clapping the hands, when they enter, but never in haste; for the call must be urgent, indeed, which induces the oriental to sacrifice the smallest portion of his dignified gravity.

In the houses of the great, the apartments are lighted by two stories of windows; those above are double, fixed in stone-frames, and at times filled with stained glass. The *cielings*, necessarily very lofty, are the principal ornaments of the edifice, divided into compartments, and enriched with carving of flowers and fruits, or with arabesques of masterly execution. The carpets are the principal article of furniture, and, to preserve them, the *baboushes*, slippers or sandals, are always left at the

door of the room; the company retaining only their mests, or morocco socks, which adhere to the pantaloons. Next to the carpets are the sofas, at times covered with the rich stuffs of Damascus, Brussa, Lyons, &c. The beds consist of a mattress or two, spread out for the night, on the carpet in the hall of company; but, in the day, laid away in presses for the purpose.

The step of the oriental is grave, and the more formal, stiff, and theatrical, in proportion to the affectation which his station enables him to display. But all this dignity vanishes in the presence of his superior. The Turks have, in general, a stately, noble air, the head aloft, marking slightly every movement of the body. Their features are strongly expressed, although, in all, a great similarity of expression be perceived; an expression of studied gravity seldom interrupted by even a smile. The manners of the higher classes might exemplify the most refined system of politeness.

At last I arrive at the Mosque of Suleiman. It is seated in a double enclosure; the first court being planted with trees, through which may be perceived the sumptuous turbies of the founder, and of his favourite Sultana Roxalana, whose story partakes more of ancient fable than of modern history. They both flourished in the middle of the sixteenth century. The mosque, like that of Achmet, its rival in magnificence, is announced by an exterior inclosure, in which the apertures are more extended than the solid wall. The second court is surrounded by porticoes, supported by columns of Egyptian granite. The body of the mosque itself, like that of Bajazet, consists of a cupola, and two half-domes over the centre nave; the two side-aisles have also their cupolas. Over the aisles are ranges of galleries. Verd-antique marble abounds in every part, even in the gates of the outer court; and within are seen four admirable columns of oriental granite, sixty-four feet in height, brought, as it is said, from the celebrated temple of Diana of Ephesus. In the structure, the Moorish architecture is openly displayed, particularly in the gates and galleries. The surrounding space is covered with the usual buildings attached to the mosque, the richest and, perhaps, the noblest in the Ottoman empire.

The adjoining street contains little else than coffee-houses, in which is sold, in pills, that poison with which some Orientals are so desperately infatuated, that, sooner than forsake their opium, they would renounce Mahomet and his laws altogether. A complexion of a leaden-pale, eyes hollow and wild, a figure of skin and bone, the body bent, a staggering gait, such are the marks of those beings never to be mistaken. The dose of to-day must be augmented to-morrow: indulging

in their electuary, the cause of their evils as well as of their enjoyments, they at last lose the power of resistance to a regimen so destructive. Their existence is valued only in proportion to the moments of rapture procured by artificial sleep; and when they awake, a fresh application of the drug is indispensable, to renew their sense of life.

ELEVENTH PROMENADE.

VALLEY OF THE GRAND-SEIGNIOR.

Grand Seignior's Landing-place—Tokat—His Rural Excursion—Military Exercises of the Terid—Influence of Presents among the Orientals.

ON the Asiatic shore of the Thracian Bosphorus, or Channel of Constantinople, lies a valley, worthy of the pencil of Albano. There the waters, limpid and abundant, maintain a perpetual verdure; there the blue vault of heaven, rarely shaded by dense clouds, spreads around, an air of youthful life and animation. The delightful transparency of the atmosphere, the balmy air you breathe, retain you involuntarily in the enchanted scene. In traversing the valley, at every step you find a winding path to solicit your wandering course, amidst solitudes abounding in natural charms. There the brooks, fed by the dews of heaven, invite you to pursue their flowery banks; shady groves court your stay, and they would prevail, did you not descry others still more seductive. There the ill-omened bird of night never raises her voice; groves of laurel, jasmine, and arbutus, clothing the slopes which shoot up on all sides, afford shelter for the nightingale, the black-bird, and the turtle. Winter itself seldom drives them to other abodes; nor does the noise of the fowler ever disturb their repose. To their last hour, the hatchet respects the oaks, the pines, the cypresses, which encircle the summits of the hills.

In the bottom, the valley is shaded by the lofty plane, by the majestic ash, and the soaring poplar, through which a mild and tempered light spreads around. There the zephyr, freshened by the cool vapour of the waters, has erected his temple, unviolated by the noon-tide sun. The sea, which bathes the entrance of the valley, transmits into it the light airs which agitate the leaves, and which, united with the murmur of the brook, and the song of the feathered choir, alone interrupts the silence of the retreat. Here and there, through the trees, are seen a few scattered dwellings, clustered on the hills, or drop-

ped as by accident on their slopes, and at their bases. On the stream, which, uniting the multiplied rills, conveys them to their great receptacle, is erected an edifice, dedicated to industry; but, in vain has the sovereign beneficently striven to establish her abode among his people. Seated on an eminence, the building raises its head over the planes and walnut-trees, which emulate its lofty roof. Here and there, you encounter the tomb of some pious mussulman, who has desired that his remains should repose in the spot where his living meditations had been the most profitably indulged. On the slopes, exposed to the north wind, the chesnut has chosen its habitation; sheltering at its roots the vine and the ivy, which, climbing to its summit, in their return, compose a verdant bower. Following up the course of the brook, you meet, from time to time, with fountains of shining marble, but of a simplicity of construction suitable to the surrounding scenes. At last, your guide brings you to a spot so retired from view, that the stranger might imagine himself to be the first who had entered it. But the noble basins, constructed by imperial command, in which the brawling brook at last finds repose under the drooping willow, before it finishes its career to the sea, soon undeceive him. Aware of the hazard to which the unsuspecting might, in such a place, be exposed, jealousy has prohibited all approach; or if any unfortunate victims are suffered to enter, it is under the unslumbering eyes of their Argus. At times, therefore, a car may be perceived approaching, with the grave step of the bullock, charged with a groupe of the prisoners of the harem. The most secret spot is chosen by their tyrant for their relaxation. In constant motion, he guards them on every side; or, at times, he feigns to slumber, that he may surprise them in a moment of ease.

But, the same place presents, at times, scenes of a different character. Grave mussulmans with a haughty step, a stiff and affected mien, an air of head in accord with their ample flowing garments, enter the shade. Warned by the time of the day, they prepare by ablutions for the devotion of the hour. They spread out their carpet on the grass, and address themselves to the Author of Nature, in the midst of his most magnificent temple. If the spring be delightful in such a situation, the commencement of summer, with all the favours of Flora, is still more enchanting. Then, in the month of May, when the ground is carpeted with flowers in their natural state, and when the setting sun sheds his softened rays, then let the pencil of the artist try to catch the infinitely varied effects of light and shade, the hues reflected from every object within his view. The silent approach of night, the solitude around him, dis-



turbed only by the distant lash of the waves, or the bleating of the returning flocks; these, united with the enchanting scenery on every side, must exalt the painter or the poet to the highest point of animated rapture.

To this valley of delights, oft repairs the mighty master of the empire, to enjoy those pleasures which alone are relished by a people still, if we may judge by their customs and their predilections, a wandering unsettled race. Thither he repairs, escorted by that fulness of Asiatic pomp in which the sovereigns of the east envelope themselves as in a cloud, to temper the brilliancy of their power, too strong for the eye of their subjects. Splendid tents are quickly erected, under the thickest shades; gold and embroidery display their perfection; the richest productions of Persia carpet the ground; and, in an instant, as by the art of the enchanter, the ravishing beauties of nature are metamorphosed into a camp of Tartars, discordantly adorned with the luxury of the east. Seated in the midst, the front of his tent exhibits the Sultan himself, recreating his eyes with the scenes before him, and receiving the prostrate homage of those of his subjects who are permitted to approach him. With what eager solicitude do all hasten, to obey the slightest indication of his will! Companies of pages, performing various evolutions, encompass his tent, and again instantly vanish. One only has a right to remain continually before him, to dispel the bold insects which venture to intrude on the imperial presence, and to infringe his repose. Through what assiduity and degrading subserviency has this being arrived at his envied station! In what terror must he pass his days, lest he forfeit, or be by some rival deprived of his favour! How many envy his fortunate lot, and ardently watch the moment when they may overthrow him, and clothe themselves in his spoils! A man must have witnessed the exhibition now sketched out, to be able to conceive, or even to believe, what is now said.

Degenerate as are now the chiefs of the Ottoman race, still, in their diversions, some memorials of their former taste and mode of life may be traced. When the Sultan gives the signal, those young pages, whose feeble effeminacy excites your compassion, spring with the agility of Castor on the fleetest coursers, which they manage with the force of Hercules. Defying one another in the race, under the eyes of the Lord from whom they expect their reward, scarcely can the eye follow their movements. Next arming themselves with the jerid, or javelin, they pursue each other at full speed. The foremost wheeling round discharges his javelin at his follower, and renews his flight. The latter, seizing it in the air, or

snatching it from the ground, returns to the pursuit, with redoubled ardour, to repay the blow at his escaping antagonist. To this exercise, than which none can be more fascinating to the spectator, succeeds the foot-race; then shooting with the bow; and the exercises close with matches of wrestling. The victors receive for their reward a look of complaisance from their judge and master; and their exploits are treasured up in his memory. After these sports come the repast, presented to the Sultan by his page, in an endless succession of dishes. Still, notwithstanding the variety, and the abundance of viands set before him, frugality and temperance preside at the feast. The dishes do little more than just appear and vanish. One is barely touched by the finger and thumb; another is scarcely tasted by the spoon. Rice, pastes of honey and sugar, are the accompaniments, and the limpid stream supplies the cooling beverage. Animal food roasted, or combined with vegetables, compose the noble culinary art among the mussulmans.

Once on a time, the representative of a great nation (*Franeë*) availing himself of one of these rural feasts, and of the established custom, presented to the grand-seignior a desert equally delicate, and adapted to the occasion. Astonished at this occurrence, which had the air of enchantment, his Highness, to express his satisfaction at a civility so unexpected, clothed with a caftan, or robe of honour, the drogman who presented the desert, and conferred on him a purse of value.

In the oriental countries, the custom of making presents is of all antiquity. By these means, a good understanding between persons is maintained; by them, friendship is contracted and preserved. In early times, to receive a present was to give a present; for a mutual interchange was established. But whatever passes through the hands of men is sure to be corrupted; hence it is that among the Turks, steadily attached to the exterior of ancient usages, particularly among the great, no present is now offered but in the hope of obtaining a return still more valuable; thus do they make a scandalous traffic of a practice founded on the best of virtues. In the other classes of society, the institution has retained more of its original purity. No bounds are appointed as to what may be offered, or to what may be accepted. Consequently, such gifts as among us seem to humiliate the receiver, as money in any shape, &c. have no such effect in the east. There, to offer a present, is the duty of men of every class, especially to a superior. Had one but a flower to present, it is affixed; and this is done by slaves and servants to their masters, on occasions of felicitation.

Next after the landing-place of the grand-seignior, the other places to which he repairs for pleasure, are the fresh waters

of Europe and Asia, Fener-Baktché, Scutari, the foot of Mount Bugurlu, the vallies and heights of Betchik-Tashe, Sultania, the meadows of Buyuk-Dèré. In the fine season, there are few points of the banks of the Bosphorus which he does not visit; employing on each excursion two days in the week. These relaxations from affairs and business, when applied to the Sultan, are termed *beniche*; but when to subjects, are called to make *keif*. This last expression, one of very common use in the Turkish language, corresponds to *joy* and *jovialty*. To be in *keif*, to make *keif*, therefore, among the Orientals denotes the highest measure of satisfaction and gladness. It has, however, no relation to the delights afforded by Momus and his crew; but indicates that happy peace of heart and mind which rejects all violence of emotion; which places man, in some sort, in an intermediate state between terrestrial and celestial enjoyment.

When his Highness proceeds on any of those excursions, he is preceded by a multitude of boats and barges; some carrying his officers, pages, and guards; others his horses and camp-equipage. A barge, or *kaïk*, covered with an awning or canopy of scarlet-cloth over the Sultan's station, and called *cangia-bash* (the hooked prow) carries the emperor to his destination. Another, adorned in the same manner, but with a long sharp prow, called *felucca*, carries him back to the seraglio. His officers, in the barges which go before, sit with their faces backward towards the Sultan. In these excursions, the emperor only imitates those of the Greek sovereigns, who preceded him, and who used to repair, with great pomp, to the villas they possessed along the Bosphorus.

Sometimes the Sultanas or Princesses take the pleasure of an excursion into the country; sacrificing, on those occasions, the pomp of ceremony to the easy freedom of concealment and disguise. In such cases, their carriages take their place among the other *cochi*, which appear in the place of promenade; and the only indication of their presence is the care which the other company take to keep at a proper distance from their carriages. But when those ladies appear in their proper character, the walls of the harem may be said to accompany them. For, on quitting their palace, they pass along between two ranges of tapestry suspended on the sides of the road, which leads down to their *kaïk*, or barge. The bargemen are removed to a distance, until the guard, charged with their protection, hath inclosed the ladies in their apartment, cut off from every profane eye. Arrived at the place of landing, a company of *bostangi* form round the ladies an inclosure, which no mortal must approach. By this provoking constraint do the unfortunate

females purchase permission to throw aside, for a moment, their constant companion—the veil.

From Tokat, whither I have conducted my reader, he may in less than an hour arrive at the commencement of the valley. He will pass along the slope of the hill, under the shade of the wild plumb and the box, of the oak and the chesnut. He will traverse the gardens in the bottom of the valley, and forcing his way through the underwood, he will gain the summit.

From the same point of departure, he may reach the Giant's Hill, by following a broad easy ascent; in descending, he will find a path to conduct him up to the water-side, where he will find a groupe of planes spreading over a source of limpid water. While he halts at this spot, he may either choose the sloping hill, which leads to the landing-place of the Grand-Seignior, or return by water to his own habitation.

TWELFTH PROMENADE.

Description of the Khan, the Chiarchi, the Bazaar, the Be-sestein.—Mechanic Arts, and their Distribution among the four Races of Inhabitants.—Unsuspecting Probity of the Turks.—The Medical Art in Turkey.—Dress.

KHANS are public buildings, founded by the great lords, or by private individuals; by the former, from ostentation; by the latter, from piety and charity. In the towns, the khans are employed by merchants to lodge themselves and their goods, paying only a small remuneration to the superintendants. There they are not exposed, as in our inns, to loss from fire, or fraud, or robbery. Under the term khan, are also understood the buildings, called karavan-serai, established from place to place on the great roads, for the accommodation of the caravans. In general, these last are no better than spacious stables; but they are the only places of accommodation provided for the unbelieving traveller in Turkey in Europe; in Asiatic Turkey, matters are very differently conducted.

In Constantinople, are a considerable number of khans, properly so called: for our description, we shall take the validé-khan, (khan of the sultana-mother). In appearance and distribution, the khans resemble the inns of Italy, being large buildings of one or two stories, inclosing square or oblong courts. Round the ground and first-floors, are ranges of stone porticos, which communicate with the chambers, all separate, and furnished with chimneys. They differ, however,

from Italian inns in this, that they are, by their construction, safe from all danger by fire.

By the term bazaar are understood, markets held in the streets and public places, chiefly for the sale of provisions and apparel. The slave and horse-markets are also termed bazaars. In the same places are held sales by auction, in which, in Constantinople as elsewhere, the buyers form combinations to obtain goods much under their proper value.

Next, after the mosques, the besesteins are the most interesting objects of curiosity in Constantinople. These edifices, spacious and substantial, announce, by their structure, their security against conflagration. Whatever articles, therefore, the city possesses of rich and valuable goods and merchandize, are deposited in the besesteins; in them are often also placed, for security, the moveable property of private persons.

These buildings are regularly distributed into equal portions, each covered by its dome, at once elegant and substantial, resting on massy pillars, which serve also to support the booths and shops. By this arrangement, a great number of dealers have opportunities of exhibiting their several wares; and purchasers may quickly cast their eyes over the contents of the different exhibitions. The richest shops are those of the dealers in silks, India-goods, arms, jewellery, and drugs. The whole establishment is under the management of two kiayas, appointed by the government. The goods in general remain night and day in open display, under these officers, who find it to be sufficient merely to close the gates and to leave a watchman. The profits arising from hiring out the standings belonging in part to the mosques and in part to the government.

It is highly probable that the Ottomans, when they gained Constantinople, found models for the buildings here described, as well as for their baths and temples. Vestiges of ancient structures exhibit proofs of their destination, similar to that of the besestein of Istambol, and the *lampserum* of Constantinople: an example may be seen at *Perinthus*, afterwards *Heraclea*, now *Erekli*, on the Propontis, sixty miles west from Constantinople.

The chiarchis are erected for the same purpose with the besesteins, but in general are not so well secured against fire. Some of them present long alleys, vaulted, crossing each other, which, by their number and their turns, require no small care to be able to recognize them. Others are only furnished with porticoes on each side, with a space open over-head in the middle. But this space, as well as the porticoes, is too narrow for the accommodation of purchasers and passengers. For

these buildings, like the besesteins and the bazaars, are the rendezvous of the idle as well as of the busy; and there the Turkish ladies, on Tuesday and Friday, take their walks. All goods of the same kind are collected in one quarter of the chiarchi; so that it is easy at once to discover those of every required quality. The rivalry of the sellers also keeps down the price, and checks the avidity of the Greeks, who make no conscience of imposing on strangers. The best stored and customed shops belong to fruiterers and confectioners. Then come the coffee-shops, in which the only indulgences permitted are to drink infusions of pounded moka without sugar, and to smoke in long pipes the most delicate tobacco. The resort to these three kinds of shops furnishes an evident proof of the extreme sobriety of the people. Other shops, indeed, may be seen in the town, for the sale of wine and brandy; but their customers are Christians; or, if a turban be among the drinkers, it belongs to some street-porter, or soldier, or sailor. When mussulmans of a higher class infringe in that respect, their law, it is done unknown to the public and to their own families. Cook and pastry-shops are very numerous. Saddlers fill whole streets of the capital. Lapidaries, goldsmiths, coralists, compose considerable corporations. The booksellers, who expose manuscripts, often of a very high price, are assembled together, with the stationers, in a spacious chiarchi. In Constantinople, as in Paris and in London, the perfumers are known by their rich odours; but the class of customers is by no means the same. Instead of young beaux and belles, they are frequented only by grave and ancient mussulmans, who purchase, at a high rate, aloes-wood to burn in the pipe, or to whiten the beard with its smoke; although sometimes they employ an antidote to blacken it. The ladies are not, it may be supposed, unwilling visitors of the dealers in essences and perfumes; and the veil in which they involve themselves disguises, but does not conceal, the universal passion for admiration. Besides the stationary dealers, others circulate through the town their rose-sherbet, their kaimak (boiled cream,) their yourt (curds,) dressed rice, coffee, pastry, &c. each carrying a small round table to display his wares. It happens sometimes that the merchant leaves his little table to the protection of public honesty. The passenger, knowing the price of his articles, takes what he wants, leaving the price in its place. The dealer returns, and seldom has reason to regret his absence in the sale of his little stock. So generally common is probity among the Turks, that the shops and stalls in the besesteins and chiarchi stand unclosed in the day-time, while the masters are absent. This is particularly noticed on Friday, when the

house of prayer summons every man to the mosque. Even the most distrustful are contented to shut up their shops, by means of a ribband placed across the entrance. The general honesty of the people is also shown by the frail manner in which the houses are constructed, and doors and windows secured.

It is rare for a Turkish dealer to overcharge for his goods; and it is not the custom, for it is useless, to try to beat down his price. This remark, however, is more applicable to places at a distance than to the capital, whose intercourse with the Franks has, in some measure, altered the characteristic probity of the people.

The artisans in Constantinople are formed into *esnafs*, that is, companies or corporations, each under a *kiaya* or chief, with his assistant, both appointed by the government. These chiefs are authorised to inflict the *bastinado* or cudgelling, or even to put in irons those of their trade who negligently perform their business. The whole body of artisans are under the inspection of the *Istambol-cadissy*. The mechanic trades are in general far from perfection; the turner in wood, for instance, drives his machine with a bow, as is done, on a small scale, by our watch-makers. In the other hand he holds the chizzel, or other tool, which of course is never properly fixed. The joiner has scarcely any tools but a saw, a small hatchet, and a large plane; but with these he works very diligently. The carvers in wood, and painters of arabesques, flowers and fruits, display great ingenuity. The carpenter-masons rear a house in a few days. The armourers mount with elegance the renowned Damascus and Persian blades, and adorn with inlaid or relieved figures their fire-arms, which, nevertheless, are by no means to be compared with ours. Jewellery and goldsmith's work are still less advanced than common artificers labour. In the order of merit, the clock and watch-makers hold the last station; but the copiers of writings and books the first. For they use their pencil with admirable skill; and in forming their characters, they combine the most splendid colours, so as to make of every page a real picture.

The Turk, the Greek, the Armenian, the Jew, apply themselves to some particular trade. In Turkey, as elsewhere, the Jew is banker, broker, dealer in old clothes, ever alert and in movement. The fur-trade is chiefly confined to the Turk and the Armenian: they are also the principal dealers in porcelain and tobacco. The Armenians are also bankers, and manage the affairs of the *grandees*, and consequently of the state itself. In manufactures, they display uncommon skill, and they are the principal masons and house-carpenters. Among the

Greeks, you find merchants, goldsmiths, lapidaries, dealers in essences and rich stuffs; they also keep taverns and eating-houses. The Turks are, besides, armourers, turners, deal in tapestry, carpets, pipes, &c. By their several occupations, the dispositions of the four nations may easily be traced.

In Turkey, the naturally noble science of medicine is sunk to the level of an obscure trade; and every quack who chooses to exercise his ingenuity in that line, assumes the title. He has only to usurp the doctoral cap, by means of a patent purchased from the hakim-bashi, the head of the medical faculty; to know the names of the pills à-la-mode; to write out a prescription for the great, composed of opiates, pounded pearls, &c. Thus does he enable the apothecary to indemnify him for the skill he has bestowed on his patient. To acquire the necessary qualifications, it is sufficient for the candidate to attach himself for a year, in the capacity of a drogman or interpreter, to some physician in vogue: such is literally the medical course pursued in Turkey. Notwithstanding the ravages committed among the subjects of the mighty Sultan, the character of a physician procures respect, even for the infidel. The Greeks, but especially the Armenians, pay richly for his visits; the Turk is less liberal. Each visit is rewarded at the time—a prudent precaution on both sides. The doctor, happen what may, is sure of his money; and the patient, if, as generally is the case, he should set off for the next world, before the ensuing visit, has no debt on his conscience. Among the Franks, however, are several medical men, an honour to the profession, and a blessing in a country, the devoted victim of quackery. Surgery, wholly independent of medicine, is equally unskilful; although some practitioners, known by the name of Persians, treat with dexterity—fractures, dislocations, the hernia, &c.; the latter complaint extremely common, from the universal practice of horsemanship. In the medical tribe must be ranked the midwives, unfortunately not less skilful in preventing, than in promoting the need of their assistance. By the detestable practices of these women, may be explained the deficient population of the east; very opposite to the theoretic results of polygamy, adopted by various calculators.

It will afford no common information to the inquirer into men and manners to follow a physician, under his disguise and protection, in his official visits. The interior of every house, Greek, Jew, Armenian, and even Turk, will be exposed to his view. If necessary, he may penetrate even into the harem itself, and behold unveiled the fair dame, who, in other circumstances, bestows that favour on her most intimate connections alone. In every place he will be offered confectionary, coffee,

and the pipe; and he will be enabled to enrich, with valuable materials, his comparative account of the four nations of Constantinople.

Among the various trades and professions of Turkey, my fair readers may be displeased that I have said nothing of the indispensable milliners and dress-makers. But the truth is, that in Turkey, no inventors of fashions are to be found; for the shape and the materials of the vestments of both sexes can scarcely be said to have varied since the foundation of the Ottoman empire. A circumstance this, of no ordinary interest in the mind of the antiquary, who, by observing the dress, the manners, the mode of life of the present Constantinopolitans, feels himself carried back to the society of the east, as it existed six centuries ago. If no changes have occurred in dress, it is not, probably, the fault of the ladies, but of the national gravity and of the severity of sumptuary laws. To console the fair for this restraint, they are in Turkey furnished, as children are with us, with multitudes of toys; that is, jewels of every variety. But a better reason than mere love of splendor may be discovered for the passion for ornaments of high price. When a lady is repudiated, she carries with her every thing once appropriated to her use. It is, therefore, but natural that she should desire to possess the means of independence, to defend her against the inconstancy of her lord.

In many respects, the dress of the two sexes seems to be nearly the same. Instead of linen, the under-garment of both is of silk, over which the men have wide pantaloons, tightened by a leathern strap. Then comes the anterior gown of a stuff, striped of silk and cotton, open from the ham to the heel; buttoned at the neck and the wrists; furnished with pockets on the sides; folded round in front, and confined by a shawl as a girdle. Over the gown is a short pelisse, jacket-shaped, and above all, the benish or spacious robe of woollen cloth open before; the wide sleeves descending to the extremity of the fingers. Sometimes the gown is covered by one or more pelisses, garnished with furs of samour in winter, and of miniver or ermine in summer. The fur of the black fox is appropriated for the use of the Sultan alone.

A characteristic difference in the appearance of the sexes is exhibited in the hair. The men remove it entirely, with the exception of a small tuft on the crown: the women, regarding the hair, and justly, as their principal adorning, allow it to float long and wide over the shoulders. They often tinge it black as well as the eye-brows, and the nails red. The artificial lilies and roses of the complexion, not seldom destroy the natural. On the head, they wear a velvet fillet, ornamented

with brilliants. The first external garment consists of linen drawers, with wide pantaloons of red silk or serge, embroidered at times, and enriched with silver and pearls. Attached are socks of yellow morocco, made to enter the boots or sandals, when the lady goes to take the air. The anteri or gown of India stuffs or cotton, is bound round with a Cashmeer shawl, and over all, is a loose full robe, gathered behind to mark the shape.

In Constantinople, our ears are never stunned by the noise of the newsmen ; nor do we ever encounter the lawyer's gown, for there every man is his own advocate ; one reason, perhaps, why litigation is rare. Many other professions and trades, which we reckon to be indispensable, are wanting in Turkey ; but we must not confound the absence of a multitude of factitious wants and conveniences with a real deficiency in the essence of civilization.

THIRTEENTH PROMENADE.

EYOUN.

Country round the Town.—Oriental Country.—Villa.—Baths.—Town of Eyoub.—Turbis or Tombs.—Sultanas.—Installation of the Grand-Seignior.—Succession to the Throne.—Hussein-Pasha.

IF you wish to have a competent notion of the Port of Constantinople, and to review its winding, elevated shores, you must direct your steps to the heights of Eyoub. There the prospect is unbounded, and it will not be easy to find elsewhere one to match it. To go to this point of view, I cross the Port to the Constantinople side, and leaving the town of Eyoub on the right, I proceed to the heights which encircle the union of the vallies. Following a climbing paved road, amidst the cypress and other memorials of the dead, I attain the height, crowded with tombs. Here, in front of the Valley of Fresh Waters, the eye discovers all its beauties. The winding stream in the bottom, confined by banks, in one place steep, in another gently sloping, is crossed by bridges, at that moment opening a passage for the camels of a caravan. In the bottom are manufactured the bricks and tiles for the city. The town of Eyoub, sweeping round an elbow of the harbour ; its leaden domes and gilded minarets ; its streets straight and wide ; prove it to be a favourite resort of the master of the empire. Looking to the right, you discover, through the cypresses, the

antique walls and ivy-covered towers of the land-front of the city. From the same station, you see the eminences crowned with habitations; the shady vales between them; the buildings scattered in groupes, which give to the opposite shore of the Port an appearance much more picturesque than that of the peninsula of the city itself.

I continue my walk to the village of Topshilar, the fields in tolerable cultivation; but not a single tree to shield me from the burning sun. Here roads branch off in various directions, to Adrianople and other quarters, as well as to the neighbouring villages. Topshilar has to recommend it only its elevated site, which commands the isthmus between the Port and the external sea of Marmora. Turning to the right, you gain the heights of Ramed-Pasha-Chiflik; passing, on my way, a cluster of plane-trees shading a fountain of limpid water. The bostangi, whose business it is to present his coffee to the passengers, lights up his little furnace, and, unsolicited, supplies each with a cup. From the summit of the hill, the view is very extensive; and adjoining is an object of much curiosity to the European, a country villa, or belvedere, commanding the enclosing vales. The advanced part of the structure is a kiosk or summer-house, of many windows in all directions. Beside it is a level space, in which spreads its shade an aged plane. In the midst of neglected gardens stand another kiosk, and the principal building. The kiosk consists of one chamber, paved and lined with marble, in the form of the Greek cross, that is, with four cross-aisles of equal length, each furnished with sofas and windows. A niche, painted in fresco, is intended to receive a collection of flowers and fruits. In the centre is an elegant marble fountain. From the kiosk, a double flight of steps leads up to a platform, adorned with a basin and fountain, in front of the mansion. The entrance opens into a large square hall, which occupies the breadth of the building. On the side are saloons for receiving company, as well as for taking meals; for the Orientals eat in the room of reception of strangers. The baths are composed of two small apartments, lined with marble; the domes of the roof supported by slender columns. A number of little spouts supply water, hot and cold. Under the pavement is a boiler, from which the water, heated into vapour by a furnace fed from the outside of the building, circulates in pipes through the substance of the walls; and, raising the air in the rooms to the desired temperature, passes off through the roof. Two reservoirs supply the boiler and the baths with the requisite cold water. Round the rooms are raised wooden benches; and in the middle, are marble vessels, for the various modes of supplying the bath. In Con-

stantinople, the baths consist of three chambers; the first where the person undresses, and the other two heated to different degrees of temperature. It is scarcely necessary to add, that all are lighted from the roof. Cooling himself gradually as he quits the inner bath, the person passes into the first or outer apartment, where he finds sofas for repose, pelisses to cover him, coffee and the pipe to refresh him. Such is the ground-floor of the villa: the upper-floor is distributed in a similar manner for the females.

From Ramed-Chiflik I see another eminence, separated by two ravines, connected with the Valley of Fresh Waters; one of them, deep but open, furnishes water for the city, raised by several machines in the bottom. Both are filled with gardens and orchards, and enlivened by numbers of detached dwellings. The summit of this hill is directly in the line of the length of the Port, of which the windings are all brought under the eye; and the water contends with the land, to secure the attention of the spectator. The land presents temples, public and private edifices, crowning the eminences and pressing down into the edge of the water. In the harbour, springs up a forest of masts, adorned with the flags of many nations; the water traversed, in every direction, by boats of various kinds. From this station, we may figure to ourselves how the Port, notwithstanding the continual influx of mud from the rivers, is kept clear by the various currents which set in and flow out, according to particular circumstances, from the external sea or the channel of the Bosphorus. From the same point are discovered the gilded domes of the seraglio, glistening amid the lofty pines; and, in the distance, the majestic Olympus closes in the prospect into Asia.

The path down to Eyoub is highly picturesque, winding on the slope of the hill, on a pavement of broad flags in the midst of cypresses.

Eyoub, at the bottom of the descent, presents itself as the City of the Dead; for in all parts are assembled tombs and monuments, interspersed with cypress, box, and laurel. Solitary streets are bordered by places of burial on each side; and the silence is disturbed only by the sound of the mallet, preparing receptacles for succeeding inhabitants. By way of contrast, a whole street is filled with toy-shops.

The mosque set apart for the coronation of the emperor occasions, by its magnificent exterior, regret in the stranger, that to enter it is positively withheld from the unbelieving Frank. In it is interred the holy Eyoub, (Job) a mussulman martyr, whose tomb was adroitly discovered by Mahomet II., after his conquest of Constantinople, and constituted the cen-

tral point of Mahometanism in Turkey. In this spot was probably situated the Hebdomon, or place of consecration, of the former emperors of the eastern Roman state.

No ceremony is more solemnly impressive, than that of the coronation of the Grand-Seignior. The head of the law and the religion, assisted by others of the most eminent station, girds on the Sultan the consecrated scymetar of his ancestors, with these words; "Receive this weapon with confidence, for it is God himself who hath sent it to thee;" words once capable of rousing the heroism of the nation, but now merely words of course.

The right to succeed to the throne in Turkey extends to every member of the Ottoman family, and calls to reign the senior individual. Thus the brother succeeds the brother, passing over the son of the deceased, who may also be deprived of his hopes, if he have cousins older than himself. The motive of this regulation might be laudable, did the new Sultans receive any other education, or acquire any other experience, but that of the seraglio; of that seraglio, which, until they are brought out to ascend the throne, they have never beheld but through the grated windows of their prison. The years which collect on their heads, therefore, only confirm them in sloth and voluptuousness, and narrow instead of enlarging the circle of their ideas. Absolute strangers to mankind and to business, they day by day become less fit to guide the state. The consequence is, that the people prefer, in their new sovereign, the tutelage of an infant to the incapacity and obstinacy of mature age. The young may learn; but the old are incurable. According to the law, sanctioned by the religion of the state, the Ottoman race alone can sit on the throne. Should it be extinguished, the nation must apply to the khans of the Crimea, whose family, as well as that of Othman, is lineally connected with the precious root of Genghis. The profound respect for this law, and the dread of the extinction of the family of their Sultans, have not a little contributed to save the empire from overthrow. This feeling among the Turks, fills the Sultan himself with confidence, when alone of his immediate family, but with terror when he has a number of relations who may be brought forward to fill his place.

Now-a-days that the policy of the Sultans consists in keeping their brothers and sons prisoners, they are compelled in some manner to keep them company. The emperor dare not withdraw to a distance from the capital; and even his constant presence is not always sufficient to restrain the desire of many of the great men of the state, to bring about a change of masters.

Dependent on the imperial Mosque of Eyoub, is a tab'y-kane, or hospital, in the favourite style of the nation. The edifice is covered with a multitude of domes, and enclosed by a wall; the front adorned with a fountain. In the wall are three entrances, and the top terminates in a very projecting cornice, painted in fresco in a good taste, and in most brilliant colours. Within the hospital the sick receive every aid, which a charitable nation can bestow.

Near this building is the sepulchre of the celebrated Hussein-Pasha, who, from the station of a simple Georgian slave, mounted to become the second personage in the empire, and to hold the first place in the favour of his master. It must however be acknowledged, that his eminent qualities justified the caprice of fortune. His monument is a rectangular assemblage of marble, of resplendent whiteness, and adorned with gilded emblems, such as baskets of fruits and flowers. The tomb itself is crowned with the cap of the capitan-pasha, or high-admiral, and an inscription in letters of gold describes his qualifications and offices. The whole monument is enclosed in a frame of arbour-work, intermingled with myrtle and box, harmonising with the surrounding cypress. Among the number of monuments, in the front of the mosque, is that of the Validé-Sultan, or mother of the ill-fated Selim III. In this sepulchre magnificence displays all its pomp. In the midst of a circular structure, incrustated with marble, and surmounted by a dome, appears the coffin covered with a carpet, and shawls of the most expensive sort, and placed on a platform also covered with the richest stuffs. Round the coffin, is a balustrade enriched with mother-of-pearl. Many chandeliers of crystal are suspended from the roof, and enormous wax-flambeaux are placed at each corner. Seats are provided for such pious persons as are disposed to recite the accustomed prayers for the deceased Sultana. Such are the usual methods of preparing the sepulchres of the imperial house.

In returning into the city along the port, near the quarter called the Fanal, we pass between the palace of the Sultana of Hussein, a sister of Selim, and the tomb which awaits her remains. The style of this monument is very correct; for the arcades are semicircles: but as it was feared that the columns were too delicate to support their load, bars of iron have been introduced to strengthen them; a blemish found in many other structures in Constantinople. Among the methods practised by the sultans, to increase their private hoards, one is to dispose of their sisters in marriage, to those of the great men who are able to advance a dowry proportioned to the illustrious alliance bestowed on them; and also to leave to the sultans

themselves, a plentiful inheritance, as the brothers, and, consequently, the natural heirs of the widow. So impatient have certain sultans been to inherit, that the sister has passed, on almost the same day, from her nuptials to her widowhood. When a noble receives the hand of a sultana, he must dismiss all his other wives. Should he have the misfortune to be a father, his offspring, as well as himself, are exposed to almost certain destruction, in proportion to his wealth.

The Validé-Sultan, or the mother of his highness, is the only female, subject to the law of Mahomet, who is permitted to appear with her face uncovered. Some of them have enjoyed privileges still more important. The mothers of Mahomet IV. and Selim III. governed, or, at least, had a voice in the imperial council. But such cases are very rare, being opposed to the spirit of the government, which labours incessantly to reduce females to absolute nullity, in all matters of civil and political life.

Having mentioned Hussein-Pasha, I am tempted, in this place, to notice some particulars of his extraordinary history, which furnishes a pregnant example of the management of public affairs in Turkey.

To his condition, as a slave, Hussein was indebted for his brilliant fortune in the world. Introduced in that capacity into the seraglio, he became the companion of childhood of Selim the late emperor. Endowed by nature with vivacity, courage, and incredible dexterity, in youthful exercises, he was early distinguished among the pages. When admitted into the grand imperial hall, as a bash-chokodar, the place of capitan-pasha became vacant; and from chief valet of the emperor, Hussein was metamorphosed into lord-high-admiral of the empire. An utter stranger to his new employment, he was, nevertheless, required to give a proof of his skill in an expedition against Lambro, a celebrated pirate, who laid the Archipelago under contribution. Lambro, a Greek, first commanded a privateer in the Russian service in the war of 1768; but although peace had been concluded, found too many charms in his trade to lay it aside. To protect the French commerce in those parts, a frigate was dispatched from Toulon. Unable to form any proper plan to secure the corsair, Hussein met accidentally with the frigate. He acknowledged his embarrassment, and the French captain undertook to be his guide. Learning that Lambro lay at anchor in the port of Zea, on the Attican coast, to the Turks was committed the care of blocking up the bay, whilst the frigate standing in, burnt and destroyed the enemy. From that day Hussein, as a man of genius and patriotism, set himself to perfect the Ottoman navy. Obtain-

ing, through the captain of the frigate, a master-builder from France, Hussein devoted his whole energy to conduct the great works which, on his suggestion, were undertaken by the sultan; labouring, at the same time, to improve the discipline of the seamen. Whilst occupied in this way, the sultan appointed him to command the army destined to act against the renowned rebel Passwan-Oglou, governor of Widin, on the northern frontiers of the empire. This delicate commission was a mark of the special favour of his master, and of his confidence in his courage; for the name alone of Passwan struck terror into all the neighbouring pashas. Yussuf-Aga, chief counsellor of the sultana-mother, gained her approbation of the appointment, in the hope that Hussein, whom he hated, would certainly fail in the enterprise. Hussein set off, at the head of a numerous body of cavalry, to besiege Widin, where the rebel had shut himself up. That he failed may be readily believed: but the ancient attachment of the emperor saved him from disgrace and death. His first care was to regain the favour of the Janissaries, who had declared themselves in favour of Passwan, who belonged to their body. In this he succeeded; and so great was afterwards the influence of Hussein with the Janissaries, that, had he lived, his master Selim might probably never have been driven from the throne. Generous and magnificent, no one ever left Hussein, without sharing amply in his bounty: but his treasures, aided by the largesses of the sultan, were insufficient for his liberalities. He died deeply in debt, during a cruise on the coast of Egypt, while the French armies were in the country; and he solicited, as the last favour of Selim, that he would not suffer his faithful slave to rest overwhelmed in the grave, with obligations which he had been unable to discharge.

FOURTEENTH PROMENADE.

THE SUBURBS OF GALATA AND PERA.

*Their Geographical Description.—Moral Sketch of the Franks.
—Field of the Dead.*

THE suburb of Galata extends on the north side of the Port, from Top-Khané, the quarter of the arsenal (Tersane) and Pera; it was first called Sika, from the number of fig-trees which covered the foot of the hill; it was then named Justinianopolis, to eternize Justinian's munificence, who embellished it, and joined it to the capital by a bridge; but his vanity in

building cities, to which he gave his name, and which greatly impoverished the empire, was properly punished; even Justinianopolis ceased to bear his name, and assumed that of Galata, bestowed on it by the merchants of Genoa, Pisa, and Venice.

It is easy to perceive that it was, under the eastern empire, destined as an outwork to Constantinople, but the change effected in the art of war, by the invention of gunpowder, has rendered it of no value in this respect.

Since the time of the Greeks, it has been inhabited by foreigners, who stay here only long enough to amass a fortune; some indeed marry, and fix here their permanent abode. The warehouses are built of stone, arched, and closed with iron-doors and shutters, to protect them from fires. It is from the summit of the Tower of Galata that the alarm of fire, *yanguenvar*, is given, and which is repeated by the watchmen of the other towers indicating the place,* and thus communicated to the night-patrole.

The panoramic view from this tower is one of the finest in the world: it presents two countries, as different from each other as possible; two seas, leading to nations as widely different; and Constantinople, which at this distance appears to claim the empire of the world, and its port, with all its sinuosities and its moving scenery.

At Galata is a pretty handsome mosque (Arab-Djamissi) different in form from those of the capital, being rectangular, and resembling externally our churches; its name, which signifies the Mosque of the Black, gave birth to an enigma, which made the fortune of him who guessed it. The Kisklar-Agassi (chief of the black eunuchs) asked on a Friday, according to his duty, Achmet III. in what mosque he would go to pray, replied in yours.—The chief of the eunuchs, not having founded one, did not comprehend him, and left his presence, uncertain what to do; luckily for him, one of his people relieved him from his suspense, by saying it could be no other than that of Arab-Djamissi. The Sultan, aware that Kisklar-Agassi had not found out the enigma himself, ordered him to tell the truth, and insisted on seeing the interpreter, and took so great a fancy to him, that this spoiled child of fortune, advanced so much in the good graces of his master, as to leave his head in the intrigues of the seraglio; indeed, such is generally the rise and fall of favourites in Turkey.

This mosque possesses a fountain to the waters, to which

* A similar precaution is adopted at Amsterdam.

miraculous virtues are attached, such as facilitating child-birth; and gross and ridiculous as the imposition is, the fountain has no lack of believers in its virtues, nor of persons ready to vouch for them.

Galata possesses two convents of little note, and a church, built by the Genoese, which by a special favour was permitted to be covered with lead, for this is a privilege peculiar to the palaces and mosques; the favour was obtained, even from the chief of the law, who was united in the bands of friendship with the Christian head of the monastery—a singular friendship, and equally honourable to both.

The steeple is of a form so heterogeneous in its parts, that it cannot be described, and is, indeed, unworthy of the trouble if it could. The monastery contains some praise-worthy establishments, as an hospital, schools, a library, &c.; it is in the centre of the Armenian families, who profess the catholic religion.

Galata is composed of narrow streets, sometimes of steep descent; they are, some of them, very populous, and others appear deserted; the former is the quarter of the retail-shopkeepers, the latter of foreign merchants.

On leaving this suburb to go to that of Pera, we will take our route by the little *Field of the Dead*, and pause a few moments on the height, on which the palace of the English Embassy is built, to enjoy the view of the beautiful groves, intersected in various directions that lye before us.

From here the eye discovers the groves of cypress, which are interspersed amongst the last abodes of humanity:—the space between the eye and the marine-arsenal is rich in picturesque objects; in the distance is Ok-Meidan, and turning round, we have views of the soft-water heights of Constantinople, &c. The best place to view all these objects is from the Belvidere, on the top of the English palace; there the bounds of the horizon are enlarged, and the chain of Mount Olympus on one side, and the great Field of the Dead of Pera on the other; the eye thus embraces the Propontis, the Seraglio, Scutari, and beyond Pera the magnificent barracks at the entrance of a forest of Cypress.

The suburb of Pera is in a great measure inhabited by Franks of all nations, friends and enemies; of these one class is obliged to live on friendly terms, on account of their commercial intercourse; the other, according to the political sentiments of their courts, seek or avoid each other, at least in public, being obliged to play those different parts, according to the legations to which they are attached; and those who yesterday would scarcely salute each other in passing, embrace each other as intimate friends to-day, because a courier had arrived in the night, bringing the news of a reconciliation between their courts.

In Pera are spoken all the languages of Europe; so that we might fancy that it was here the Tower of Babel was erected; here is no union either of sentiment or manners, so that each contracts himself within the narrow sphere of his own self-love, and, bound by no social ties, strives to raise himself above the rest, and is not nice about the means of success.

Amongst the palaces at Pera, those of England, France, and Venice merit the most attention. The French palace, built by the Baron de Tott, enjoys some most delightful points of view. At one glance, we behold from it Mount Olympus, the Isle of the Princes, the Point of the Seraglio, and that of Chalcedonia, which seem to advance towards each other, or as if Asia and Europe would shake hands, as old friends, separated by a narrow strait, by some convulsion of nature.

Pera contains several Roman Catholic convents and an hospital for the plague. Here is too the college of Galata Serai, where the pages of his highness receive their first education; and in the elegant barracks before-mentioned, we also find some convents of Dervises. In the burying-ground of one is the tomb of the celebrated Count de Bonneval, known by the Turks under the name of Achmet-Pasha; besides these objects, there is little to glean at Pera. The houses are clumsy, being constructed expressly to guard against fire, which gives them a very disagreeable appearance.

A great part of Pera was, only a century since, principally vineyards; so that the ambassadors dated their letters *from the Vines of Pera*.

The upper classes of society here resemble those of our European cities; but the ladies dress without taste or advantage to their persons—the slaves of habit and custom. Here reside those who have travelled and are able to become interpreters, *chargés-d'affaires*, &c. of the European courts; many of them are well-bred and well-informed men, and merit the confidence reposed in them. When all Europe is at peace, the assemblies at Pera are well attended and elegant; but the moment the brand of discord is thrown in any part of Europe, a spark is certain to fall on Pera.

What gives a ludicrous aspect to the society of Pera is the affected seriousness and self-importance of its inhabitants; those of every nation fancying that on them reposes the dignity of their court; thus every one, full of ridiculous pretensions, would rather die than cede the rank or precedence to which he fancies he is entitled, and he who does so, through modesty, is regarded by them as not entitled to it.

As to the tradesmen of Pera, the world cannot match them for fraud; the *auri sacri fames* is their sole delight; it is

the rendezvous of adventurers of all nations, drawn hither by the hope of gain without any principle.

The Field of the Dead of Pera inspires sentiments of sublimity mingled with those of devotion, and perhaps the one aids the other. Here the Armenian women celebrate the anniversaries of the death of their husbands, on their tombs, which echo with their sighs and are moistened with their tears. By their side are groups of Greeks, flushed with the juice of the grape, dancing, and singing songs in honour of Bacchus and Cupid; further on, Armenian priests singing psalms for the repose of the souls of those recently interred; close by, games of chance kept by Greeks, on whom the Turks levy an arbitrary tax; even on the sepulchres swings are erected, with booths for refreshments; wrestlers, that remind us of the ancient Grecian games, naked, like them, and their bodies rubbed with oil—these gladiators are armed with the sword and buckler; individuals, of all nations, galloping on the plain, while the Arabs, walking between two lines of women, with sometimes a funeral interrupting their ranks, complete this motley scene. Each is indifferent to what passes around him, and attends only to the motive that led him thither. Those who weep are not disturbed by the lyric songs of joy, and those who laugh pay no attention to those who weep. To form a correct idea of these heterogeneous scenes, we must be on the spot, for no description can do justice to them; and even when we see them, for the first time, it appears such a complete illusion, that we can scarcely conceive its reality.

FIFTEENTH PROMENADE.

Description of the Seraglio.—The Ottoman Court.—Ceremonial of the Reception of Ambassadors.

THE presentation of ambassadors to the Grand-Seignior, and their visit to the first minister of the Sublime Porte, are ceremonies which seem to be studiously contrived to express and maintain the haughty pretensions of the Ottoman government; which are now still more ridiculous than in those times when a brilliant fortune formed an excuse for their folly. It fully needs all that rivalry of condescension which distinguishes the European courts in their intercourse with the Ottoman government, to tolerate this vanity, now, at least, utterly without pretension; but with little penetration, the Sublime Porte may descry in this very complacency, the snare which it is meant to conceal, and may well be imagined herself to perceive that she now only plays the part of a superannuated uncle, cajoled by perfidious nephews who, jealous from a common lust for the spoil, may

one day stifle her, in their false embraces. Let us endeavour to prove the accuracy of the view we have taken, by a faithful relation, which I shall here give, as a witness of the scene of this long and absurd ceremonial, in which littleness is every where put in the place of grandeur, and inconvenience taken for dignity; and the good manners prescribed by hospitality and the law of nations unscrupulously outraged by an imbecile and revolting pride.

The visit to the grand-vizier precedes, by a week, at least, the presentation to his highness, the sultan. On the day fixed, a capidgi-bachi comes, with a numerous suite, to conduct the ambassador to his palace. A body of Janissaries, appointed as a guard to the legation, attend as an escort. The procession departs from Pera, followed by a numerous assemblage, on foot, of the ambassador's countrymen resident at Constantinople. Boats, provided by the Sublime Porte, convey them across the strait. The tchiaousch-bachi, with a large suite, receives the ambassador, on his landing from the boat, and conducts him into a building where he is served with coffee. Thus far the duties of hospitality have been observed with attention, and we observe, with pleasure, the well-preserved traces of the patriarchal manners. But we shall soon see how deceitful this fair commencement is.

As the messenger of the grand-vizier claims precedence, and to take the right of the ambassador, who is not usually inclined to yield the point, this first difference is healed by the tchiaousch-bachi contenting himself to march a little in advance, the ambassador following, under the safe-guard of his faithful capidgi-bachi.

The ambassador is mounted on a horse, richly caparisoned, which is sent him as a present by the grand-vizier; the secretary of legation precedes him, bearing the letters of credit in a bag of cloth of gold; the drogmans, (*interpreters*), the consuls, and all attached to the embassy, surround him; the merchants of his nation follow; an immense multitude closes the march; and a numerous establishment, clothed in sumptuous liveries, form two files, which inclose this grand picture.

They arrive at the palace of the grand-vizier. This edifice, under the ruins of which the courageous Moustapha-Bairacter recently buried himself, has been rebuilt, and has nothing worthy of remark, except the interior, which is extremely beautiful and elegant, and displays all the purity of the oriental style of architecture.

At the same moment in which the ambassador enters the hall of audience by one door, the grand-vizier enters by another, so as to banish all thought that he could be there waiting an instant for him. He seats himself on a sofa, his officers standing

on his right and left. The ambassador takes his place opposite the grand-vizier, without saluting his highness, since that civility would not be returned. From this moment, during the whole visit, a petty warfare is carried on, which, indeed, deserves a severer name, because of the importance which the musselmans attach to it, in order to maintain the assumed superiority over infidels; and which the European powers are compelled to watch with some vigilance, that they may not sacrifice too much of their real dignity. The European courts have gained so much from the Sublime Porte, that their ministers are not compelled to stand, in presence of the Ottoman ministers. But the latter, to maintain their assumed superiority, will desire the foreign minister to seat himself on a simple stool placed for the purpose; and to avoid this insult, a chair has been often actually sent for to the ambassador's palace.

The letters of credit were presented to the grand-vizier, who gave them to the reis-effendi; after which, a light collation in the Turkish style succeeded.

The ambassador made a complimentary speech to the Ottoman minister, who returned the compliment, by a speech on his part. The former was then clothed with the pelisse of honour, and the other persons of the legation were successively treated with a distinction proportioned to their rank. After a general and unimportant conversation, the ambassador rose and departed, returning to the grand-vizier, in declining to salute him, the incivility he received from the Ottoman minister, at his entry into the hall. The latter had so taken his measures as to leave the hall at the same instant with the ambassador; for the honor of the Ottoman empire would have felt itself compromised, if he had permitted any advantage to be gained of him in this point.

We will proceed to the ceremonial of the presentation to the Sultan; and, as the cavalcade was the same as on the former occasion, we will hasten to the moment in which the ambassador, conducted by the grand-vizier, made his entry into the seraglio.

We pass through the imperial gate into a spacious court, which stands open to the whole world, even to the meanest. The buildings of this place have the appearance of being dropt there by accident, but produce a picturesque, if not an harmonious effect. The second gate is flanked by two towers. Those who fill the higher offices of state, never enter its vestibule, without a secret dread; for, often, it is here that the heads of disgraced ministers are struck off.

In the second court, is the Hall in which the grand-vizier holds the divan. An avenue of cypress leads to this edifice; and another leads to the hall of the throne, which is placed within the third enclosure.

The ambassador, and all the procession, alight at the second gate, which no one but the grand-seignior is allowed to pass on horseback. The procession is halted under the porticos of the second court; and here is presented to view, on one side, some hundreds of Janissaries, drawn up in order of battle, and on the other, dishes of *pilaw*, which form a front equal in extent to that of the enemy, that is to say, the body of Janissaries just mentioned. On a signal given, all these vultures, more voracious than harpies, rush upon the dishes and seize the spoil, each man as he can, blows often ensuing in the scuffle. The procession is halted an hour to witness this miserable scene; which, whatever were its original design, is a proof of the forced attention of the government to the soldiery, while the same government in secret lament that their safety and existence is placed at the disposal of such pitiful defenders.

After this ridiculous mummary, the ambassador is conducted into the hall of the divan, where all the ministers and great officers of state are assembled, each occupying his place on the sofas ranged round the hall, the grand-vizier being opposite the door of entrance. The ambassador is seated, his suite standing round him.

It was not enough of humiliation, to be compelled to witness the scene of the Janissaries and the *pilaw*, but we must also behold these troops defile before us, and receive their pay, which is counted out to them at the entrance of the hall of the divan, with a degree of ceremony and noise that betrays the insolent motive of this other ridiculous scene. Each of these soldiers received the wages of his mutinies, rather than of his obedience, without engaging to be more faithful or less arrogant.

After this, a body of messengers, in two files, entered the hall, each bearing a petition, which they severally presented to the grand-vizier, kneeling and kissing the hem of his robe. The prime-minister reads the petitions, makes minutes in the margin, and delivers them to the proper officers to administer the command he has given in the margin.

Lest this display of the equity of the Sultan's government should not be sufficient, an example of the manner of administering justice in the empire was next exhibited. The grand-judge and two pleaders were introduced, and a cause was heard and decided in all due forms of law.

Hitherto, the grand-seignior is not supposed to have been informed that the ambassador is arrived, although he has been all the time placed behind a lattice, through which he can witness these public acts of his prime-minister, and judge of his fidelity, sometimes doubtful, and of his equity often suspected.

At length, the grand-vizier dispatches a message to announce

to the Sultan, the presence of the ambassador. The missive is closed with all appointed forms, and sealed with the seal of the empire, which the vizier always carries in his bosom.

The answer of the grand-seignior, after a certain time is suffered to elapse, is announced by a loud noise at the door of the hall. The prime-minister instantly rises, and proceeds to receive it outside of the hall. He returns, bearing the answer, elevated the height of his temples as a sign of his respect. He is preceded by two officers of the highest rank, carrying long canes headed with silver globes. The reis-effendi receives the answer, draws it from its muslin envelope, and returns it to the grand-vizier, who opens it, carries it to his mouth, and to his forehead; and, after reading it, deposits the document in his bosom, by the side of the seal of the empire.

Numerous tables are then spread; for strangers, to appear suitably before the Sultan, must be fed and clothed by him. This is an old custom, instituted by hospitality, which vanity has appropriated to its own purposes. The ambassador only is seated with the grand-vizier, at the middle table. The superior officers of the legation are seated, according to their rank, at tables belonging to the great officers of the Ottoman government.

With almost the swiftness of thought, the hall is filled with cooks, each bearing a dish. The person presiding at each table first tastes of all the dishes, to prove to the guests that they are not poisoned—a custom disgraceful to the host, whatever may be the way in which it is explained. Provisions are distributed in the court, to the commonalty of the ambassador's nation, who are assembled on the occasion.

On leaving the hall of the divan, the ambassador is served with coffee, at the entrance of the avenue leading to the hall of the throne. This moment is also chosen to remove arms from all who may happen to wear them; a practice which shews the suspicious nature of the government; which spirit will, however, be more fully exemplified by another practice, still more degrading.

Meantime, the grand-vizier proceeded to announce to the Sultan, the approach of the ambassador. At length, we were put in march. In the vestibule of the hall, we found a body composed of capidgi and white eunuchs, who, two by two, seized each person intended to appear before the Sultan, not excepting even the ambassador. Each two seized his man by the upper part of the arm, in order to assure himself of his person, and to take care that the infidel should not attempt the life of the Sultan. Eunuchs and capidgi are ranged in order of battle, to use main force, should there be need.

The hall of the throne is a square building, encircled with

porticos, whose columns are of the most rich and beautiful marble. Pages, in dresses of ceremony, lined the way from the vestibule to the entrance of the sanctuary. The divinity whom we had sought so long, was there reposed, sitting upon cushions covered with the richest stuffs, under a canopy supported by four columns, encrusted with precious stones, and decorated with the tails of horses (ensigns of the Tartar-Khans) suspended from golden globes. His sabre rested against the cushions. By his side were his turbans, the first being in place of a sceptre; and two others, crowns, representing Europe and Asia. The grand-vizier stood on the right of the Sultan, and the capitan-pasha and other great officers near him. The hall contained a mass of riches, heaped together without order. Near the throne was a chimney resplendent with gold. The light, managed with art, as in a temple, was permitted to penetrate the sanctuary only through painted glass, to give an air of mystery and solemnity to the scene. The murmurs of a fountain, which poured its waters through the hall itself, contributed to the imposing effect.

The credentials reached the grand-seignior, from the ambassador, through the successive hands of three of the great officers, and finally, of the grand-vizier. The ambassador then addressed some words of compliment to the Sultan. The idol preserved silence, and remained immoveable. But the grand-vizier answered for his highness.

When it was judged that the ambassador had long enough enjoyed the bliss of this audience, it was intimated that he might take his leave. He withdrew, retiring backwards until he had passed the threshold, when he was permitted to walk straight forward.

It will be seen that every incident in these two ceremonies proves the truth of my observations respecting the Ottoman pride. The solemnity with which the actors play their parts in this vile comedy, announces that each is penetrated with a false idea of its greatness, and that time has had no effect on the manners of a people that are the slaves of habit.

To complete this article, I will now finish a succinct description of the seraglio, pursuing our route in returning from the hall of the throne. Thence we passed into the sanctuary of this sacred enclosure; that is to say, into the palace of the Sultan, properly so called, and that of the princes. The harem is a large building surrounding a square court, one part of which contains the houses of the Khasseki, (*wives of the Sultan,*) and the other the apartments of the Odalik (*young female slaves,*) employed in the service of the former, and which composes the grand depôt from which his highness takes his legitimate wives.

When any one of these is fortunate enough to bring a male-child into the world, the title of Khaseki is conferred on her by a kind of right, but all who have once been chosen by the Sultan, thenceforth cease to be confounded with the Odalik.

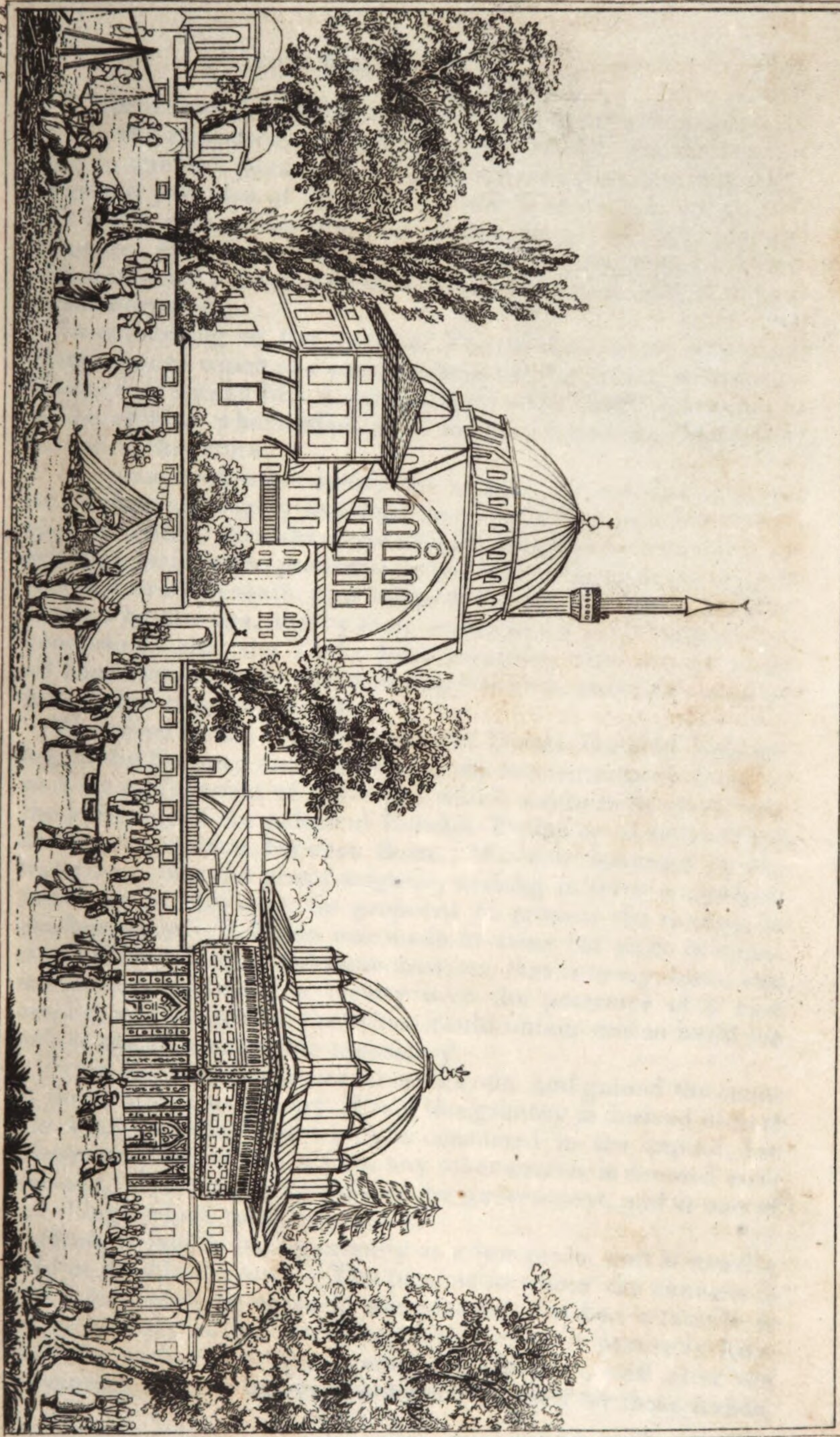
In returning to the court of entrance, by another route than that by which we came, we find the apartments of the black eunuchs; baths built by Selim II. which amount to thirty-two, encrusted with marble; pleasure-gardens, which truly deserve the name; the oratory of the Sultan, to which his highness repairs every day to say his prayers, and where two imans of distinguished rank perform the service; and the library, which is enriched with all the literature of the east, especially committed to the care of the kodjamolla, preceptor of the Sultan, member of the body of the uléma, and whose high worth often justifies the rank he bears. This enclosure comprehends also the khayne, (the imperial treasury,) containing all the valuable and curious objects belonging to the crown; the names of many of which are connected with the origin and character of the nation, such as sumptuous trappings for horses, and arms of great value; some of which were actually employed in the conquest of this great empire. In pursuing our route, to return to the outer court, we passed numerous other buildings, all of which are surrounded by kitchen-gardens.

This multitude of edifices is not the result of any general plan; but, being erected at different periods, are thrown together with disorder; but they produce, altogether, an effect to which nothing of the kind deserves to be compared.

SIXTEENTH PROMENADE.

Scutari.—Monopoly of Grain.—Summit of Bugurlu.—Mosque of Selim III.—Printing-Office.—Right of Succession established by Law among the Turks.

THE varied points of view in which nature displays a greatness ever new, and in which objects, although constantly the same, continually present themselves under aspects which are never repeated, become, more especially to the traveller who visits Constantinople, a source of inexpressible enjoyments. Among the number of these delightful scenes, a distinguished place must be given to the immense horizon which the eye embraces from that mount near Scutari, to which the Turks have given the name of Bugurlu. I wished to partake of the pleasure of this scene, which had been highly praised to me, but which, I now find, had not been praised with sufficient warmth.



M. Road, Se.

Maiden Lane, Covent Garden.

I return from this enchanting excursion, and I am yet entirely lost in the multitude, as well as variety of the objects I have seen in one vast picture. I shall, certainly, have much difficulty to give a just idea of them, but I will nevertheless attempt it. We feel a consolation in giving expression to our emotions; for pleasure, as well as pain, has a natural desire, a need, to be communicated; the first to be more intensely felt, and the latter to be alleviated.

In embarking at the stairs of Top-Khané, I cast a look of complaisance which one cannot refuse to that beautiful fountain whose top, spread like a vast parasol, adds to the original air of the edifice, which offers itself as an accomplished model of Indian architecture.

I reconnoitred more nearly the arsenal, surrounded with its establishments, highly imposing in its exterior; and which, inspected within, furnishes innumerable reflections to the man of science; such as are produced by the sight of the various implements stored beneath that magnificent height whose base is washed by the sea, and by their strangeness give birth to this conclusion—that the Turks have borrowed their notions from all countries, without well knowing which to prefer, for want of knowledge to select the best.

We sailed by the summer-palace of Dolma-Baktché, belonging to the Sultan; and further on, the boatmen pointed out to us a teket, (convent of dervises,) which seems to be stuck into the buildings of the palace of Betchik-Tache, so as to interrupt the communication between them. We were informed by our watermen, that the grand-seignior, wishing to erect a summer-residence on this spot, he proposed to remove the convent to another place. Religion was made to raise her voice in opposition to this design, and some dervises, that is to say, some vile mendicants, obtained a victory over the possessor of a vast empire, and the utmost the prince could obtain was to build his palace round a miserable monastery.

From Betchik-Tache we stretched out, and gained the stairs of the public corn-granary. From this granary is derived almost the whole of the corn which is consumed in the capital, for whatever quantity comes from any other source, is deemed contraband. This is a monopoly of the government, and is one of the things which most disgrace it.

Grain is laid in here generally at a low price, and is usually sold at double the sum. The persons to whom the concern is entrusted, wish to share in the plunder, for bad example is never without its imitators; especially when it proceeds from those in authority. The agents mix the corn, and alter the measures; and the baker, to indemnify himself for these frauds,

lessens the weight of his bread, and frequently has his ears nailed to the door of his shop, by that government which was the cause of his crime.

The Ottomans found this pernicious impost established at Constantinople, when they conquered it. Long before that period, the emperors of the east had recourse to that expedient to conceal the breaches made in their shattered finances. Instead of reforming the abuses of their Asiatic court, they became traders in commodities which were sure to find a certain sale. How great has been the evil they have inflicted on their conquerors, and what dreadful vengeance have they drawn from the pernicious examples they thus bequeathed to them!

Scutari, on a near approach, as in the distance, offers a seducing aspect. Its position would be acknowledged to be the happiest that could be found, if one had not under the eye that peninsula of stately edifices—that port which can be compared only with itself—that magnificent quarter of the seraglio to which the eye involuntarily returns in the very moment of quitting it,—that entire whole, which in vain one may seek in any other part of the world.

We passed through the courts and cemeteries of a mosque, which has no attraction in respect of grandeur, but which pleases by its laurels and yews that intermingle with its architecture. The verdure of trees succeeds so well in giving a new interest to certain edifices, and receives in its turn a relief so striking, that it is scarcely ever seen without pleasure.

It is to this amiable ally that the Mahomedan temples in great part owe that aspect which charms so much, at the first glance. Pieces of water and lengthened shades, are all the artifices they employ. Simple as they are, they contribute more powerfully than any other means to gratify the eye. Could better means have been chosen to elevate the mind into that religious tone which these edifices are meant to inspire? 'Twas nature, however, which counselled the musselmans to use these means, which, with us, had long been recommended by science without being regarded.

I am speaking here of one of the most unadorned mosques that Scutari possesses. In our return, we saw others which merit a more particular attention, but my plan does not permit me to dwell longer on this subject.

I proceed to the mountain of Bugurlu. Imagine to yourself Mount Olympus surrounded with vapours, yet such as permit objects to be seen; a mountain-stream, whose waves, struck by the light, display all their windings; a massy chain of precipices bathed by an immense gulph; that cluster of isles which spring from the bosom of the sea, interrupting so agreeably the uni-

formity of its surface; that forest of cypress, planted by grief; those sumptuous temples; that port, the image of motion and abundance; those edifices displaying their majestic forms along the banks of that river, which takes its source in one sea and pours itself into another; those fields which offer the most happy mixture of all things which it is possible for vegetation to produce; those numerous villages, occupied in labouring for the subsistence of that immense capital, which puts under contribution, Europe, Asia, and Africa, drawing within herself their most precious productions; those torrents of vivifying light which gild and animate the picture; that vigorous and strongly-marked nature which has nothing like it elsewhere, and presents to you the results of all its happiest efforts; represent all this to yourself, do not fear to add to all I have said, double the force of my expressions,—do this, and you will have but a slender idea of the scene I have been anxious to describe to you.

Among the abundant fountains that are formed here, is one whose waters are of such superior quality that they are used by the Sultan in preference to all others. They offer themselves, besides so opportunely to be imbibed by the weary traveller, from beneath the shade of trees, that he will not fail to acknowledge their high reputation to be legitimate.

The architecture which adorns these rustic fountains is of a correspondent simplicity. Near them is generally a platform, participating of their shade, and destined to serve for the oratory of the poor musselmans who are wont to come here to perform their religious duties.

In returning to Scutari, I took another road than that by which I gained the height of Bugurlu. As I proceeded, I encountered every where bands of silent labourers intently working in the fields. In comparing this careful culture, with that of the neglected neighbourhood of the capital, would not one be excusable in concluding that the Turks regard Europe as a foreign land, on which they are but passengers; and Asia, which gave birth to their ancestors, as a mother who recalls them to her lap, to which it is their hope to return? This idea is strengthened, when we observe the passion in which the inhabitants of Constantinople indulge, to place their sepulchres in Asia.

The superb Mosque of Selim III. is situated in the centre of a regular and spacious court, surrounded by a wall. It is a square building, crowned with a cupola, and is a beautiful and noble work. Besides a view of Constantinople, the sea, and the fields of Asia, you have also under your eye that fine quarter which boasts the same founder as the mosque, and which is

composed of large streets, each of which command a most delightful prospect.

Here we find the printing-office, instituted by Achmet III. This establishment, introduced with so much difficulty, fell into neglect, after the death of the celebrated Ibrahim-Effendi. It revived under Selim III. but afterwards languished into a state which no longer had power to provoke jealousy. It is probable, however, that Mahmoud, who has chosen Selim for a model, will again revive this important establishment.

In returning to the stairs which I had fixed upon, as a place of rendezvous for my boat, I passed other mosques which, without vyeing with that of Selim, merit, notwithstanding, the traveller's notice. I would instance particularly Jéni-Dgjami, a new mosque, which is extremely beautiful. While I was contemplating its porch, I was awakened from my trance, by sounds of joy, which surprised me the more, because they are seldom heard among the grave musselmans. On enquiry, I found they proceeded from a party celebrating a marriage. The Turks of the capital celebrate the day of the nuptials, with less show and noise than those of the country.

The law permits a musselman to have four legitimate wives, but they generally content themselves with one, because of the expence occasioned by four, or even two, each wife being entitled to a separate apartment, and an establishment of her own; so that the law, by the conditions which it requires, mitigates the disorders which it provokes.

At present, the political code, relative to successions to property, seems to be in contradiction to the civil code, if one may judge by the pretensions of the Sultan, to be the heir of all who hold any of the great officers of state. Whatever may be the validity of this pretension, the Sultan has no claim to be the heir of individuals who live in private life. These latter are the *slaves* only of the *law*, and it is only in a manner conformable to law that the Sultan can interfere with their property. All writers who have hitherto treated of this subject, have asserted the contrary, and have confirmed the public in their error in this respect.

Before I take my seat in the boat which is to bear me away from this enchanting spot, I stop to contemplate a fountain which attracts my regard. It is of white marble, and is one among those numerous monuments of the fine arts in this country, which reply, in a triumphant manner, to the foolish assertion that the Ottomans are insensible to the beautiful, in matters of taste; and which, indeed, prove that they are as happily organized in this respect as many people who have despised them.

SEVENTEENTH PROMENADE.

The Jews' Republic within the Ottoman Empire.—Their Laws, Manners, and Industry.—Mosque of Selim I.—Dervises.—Mosque of Mahomet.—Municipal Police.

To complete my rambles through the northern part of Constantinople, I have still to visit the quarter of Mahomet's Mosque, and some others. I shall not here find many exterior objects worthy of notice, but subjects for moral contemplation will more frequently occur, and my sketches will not be the less interesting.

I embark at the stairs of the Capitan-pasha, and alight at that of the Jéni-Kapoussi. Here, as at all the other stairs, I find importunate Jews, who, in their corrupt Spanish, offer to serve me as *Cicerones*. I select one, and take my route towards the Mosque of Selim. On my way, I am led to reflect on the vicissitudes which have converted into natives of these shores, the *Israelites*, whose ancestors were inhabitants of Castile. This glance at the past, leads me to accuse the Christians of injustice, when they reproach mussulmans with intolerance, although it happens that the latter exercise forbearance towards the unfortunate victims of the former. The Jewish exiles from Spain, driven out by Ferdinand, the Catholic, were received by the mussulmans, whom we every day reproach with intolerance.

The Sultan Mahmoud took a pleasure in repeating these words—"I am desirous that history should say, that, under my reign, the Jews could traverse the Bosphorus with *four pair of oars*." To comprehend the force of this, it is necessary to be informed that no Frank, nor even Turk, can row his boat with more than three pair of oars. The Jews are treated by the Christians, in Turkey, with the most absolute contempt.

In the Ottoman empire, the Jews are more separated from the community, than in any other part of the world. They form a peculiar society and people, having a government of their own, which is a mixture of oligarchy and theocracy. It is a well-regulated republic, surrounded by the extremes of arbitrary power and of anarchy.

The grand-rabbi, and the two immediately next to him in the priesthood, are the depositaries of three powers, which have their counter-balance, however, as we shall see further on. Appointed for life, the judgments of these triumvirs are without appeal, when they relate to questions which concern religion.

A council, composed of seven members, also appointed for life, hold a portion of the legislative power, by means of which the power of the priestly triumvirate is counterbalanced, in all matters purely temporal. To this council appertains the right to convoke the national-assembly, when that is required by the interests of the community. They elect also the members of the national-assembly, whom they take from the most considerable individuals among the rabbi and the wealthy.

All questions proposed to the national-assembly, are first discussed by them, and are determined by the triumvirate and the council of seven united; so that it remains to the nation merely to accept or reject the measures which result. This construction of the legislative power, is worthy of commendation; and it is only to be regretted, that so many checks upon usurpation have been devised solely for a community surrounded, as in a besieged place, by absolute despotism.

On the decease of the grand rabbi, he is replaced by the second, who is succeeded by the third, and so on. The national-assembly, in their sitting, appoint to the vacant place, choosing among candidates proposed by the council of seven, united with the two remaining members of the triumvirate; the elected being always taken from the sacerdotal order.

When a vacancy in the council of seven happens, it is filled up in the same manner, the new member being taken indiscriminately from the class of seculars, or from the rabbis. As the latter are already in possession of the most important offices, we here see a spirit of theocracy, which would be a constitutional evil for any other nation.

Justice is administered by two tribunals; one at Kasse-Keniu, the other at Balata, each of which is composed of four rabbis.

No offences brought before these tribunals can receive capital punishment, the Turkish government having reserved to itself the power of inflicting death.

The municipal police is exercised by magistrates, who bear the title of *regidor*. They watch over public and domestic tranquillity, the preservation of good morals, and take care that individuals within their jurisdiction are within their habitations at the prescribed hour.

In the Ottoman empire, the Jews have their habitations, as much as possible, together. It is difficult to ascertain precisely their number. The number of families, however, is estimated at 10,000, which may give a total of 60,000 individuals.

Religion, among the Jews, is the sole object of all their institutions. Of the sciences, they are totally ignorant, if a few

be excepted who know something of astronomy. They cultivate none of the liberal arts, nor even any of the mechanical arts of the first rank. This ignorance, maintained for so many centuries, notwithstanding the giant-steps which the sciences have made, is a natural consequence of the aversion with which they view whatever is not of Israelitish origin.

From inclination, and in conformity to the law, the Jews banish luxury from their persons and their dwellings. Contrary to the custom in Turkey, their domestics are few in number.

A commission, composed of four members, is charged with preserving the intercourse between the Jews here and those of the Holy Land. It is known that all of them, being ambitious to make some residence at Jerusalem, if they cannot end their days there, contribute to the expences of the establishment kept up for the purposes of such visits. Every year a vessel sails from Constantinople, conveying from 150 to 200 persons, of both sexes, bound on this pilgrimage, the rich paying for the passage of the poor.

To arrive at the mosque founded by Selim I., a very steep declivity is to be conquered; but its exquisitely beautiful situation is an ample reward for the labour. It presents an extensive prospect over the environs of Constantinople, and upon the Eyoub. The architecture of this edifice has not that elegance and lightness which we found in other temples. The vestibule is adorned with some fine columns of marble.

On the road which leads to the Mosque of Mahomet, I encountered a dervise, who sought to obtain alms by sounding a horn, thus evading the rule which forbids him to beg. He did not lose his trouble, for an adjoining coffee-house gave him a cup, which he accepted, on the tacit condition to leave to heaven the care of paying for it.

An institution encouraging laziness, like this, could not be the work of the prophet. It was invented long after him; or, rather, his disciples were in this respect only imitators of the Christian. The dervises have taken up among the mussulmans the trade of our monks of the twelfth century. They are numerous and powerful at present; and it appears impracticable to extirpate them, which seems to be proved by the ineffectual attempts of the Vizier Kiuprulu to that effect.

The quarter in which I now am, is one of the least prepossessing in Constantinople; and it must, assuredly, have been the reason why this capital has acquired its undeserved bad name with travellers. Here are, indeed, numbers of Jews; and that will in great part explain the filthiness of its appearance. This, notwithstanding, is the quarter so celebrated for

its church, dedicated to the virgin, and whose votaries at this day might alone serve to make it desecrated and known through all the changes it has undergone.

Here is a church belonging to schismatic Armenians. It is constructed on the plan of the modern Greek temples, the decoration of the interior consisting of a great number of crystal lamps. I perceive that all who enter this revered place, for the purpose of public worship, prostrate themselves in the manner of the musselman.

But I now turn to a crowd of men on foot, who form the retinue of a man mounted on a horse most richly caparisoned. It is the *Istambolcadissy*, or minister of police, attended by his agents. I recognize him by the balance of justice which precedes him. At his sight, the dealers in eatables instantly lose their colour. The minister halts before the door of a Greek baker, whose cold sweat runs down his cheek. His bread is put in the fatal scale, and it is in vain that the accused implores, with his look, the bearer of the balance to have mercy. The scale which already bears his condemnation goes down, and his sentence is irrevocably pronounced, and the corporal punishment inflicted without reserve. He is admonished to take care for the future, and is dismissed, after paying the minister of police a handsome sum for the trouble he has taken to correct and advise him. Notwithstanding this public disgrace, he takes his rank in society as if the stain had never fallen upon him; he does not lose a single friend, nor one drachm of the consideration he before enjoyed.

The moveable tribunal proceeds on. Another Greek trader has drawn the attention of the judge. He has been told, that this trader availing himself of the scarcity, has raised the price of his goods above the tariff, which is a capital offence. The judge, before he begins the trial, which is soon finished, gives him a promise that he shall not escape death. He is condemned. The minister, nevertheless, has pity on him, through the intervention of some purses of money, which have the force to change his sentence into one less terrible.

Punishments are not always so moderate in Turkey. Death is a sentence familiar to the military judges, who refer all their judgments to the *will of the Sultan*. The sovereign reaps all the glory of these acts of violence, almost always executed even without his knowledge.

EIGHTEENTH PROMENADE.

FRESH WATERS OF ASIA (GUIOK-SOUYOU).

The First of May among the Greeks.—The Village of Kandeli.—Anadoli-Hissar.—Ceremony of Circumcision among the Mussulmans.—The two Vallies of Fresh-waters of Asia.—The Sect of Wahhabi.

I THOUGHT I was acquainted with all your treasures, ye enchanting banks; and, full of this persuasion, I was about to forget the most valuable of all, if you had not irresistibly recalled to my memory, that I must discover the most mysterious of your allurements.

Here we are again upon this canal, which not long since was agitated by the north wind, but now it appears gently moved by the south gale; and the influences of a spring sun, combined with the genial temperature of the month of May, animates every susceptible being.

While my boatmen were struggling with the force of the currents to bring me back to this fine river, I saw every moment passing me a number of ships, who were going to Constantinople, carrying a small portion of the rich tribute which the neighbouring countries of the Euxine sea pay.

Every object which surrounded me appeared to invite my admiration, and to so great an extent, that the impression must ever be indelibly stamped upon my memory; right and left of me, I saw two lines of habitations, the foremost of which appeared as if rising from the bosom of the waters, and the eye could not be wearied by observing those country-houses where the royal-family constantly reside. How cool and fresh they look, and how rich and elegant do the two banks appear, on which nature has been so lavish of her gifts! Then, again, in other places, we see the parks, which have been made at great expence, where sometimes every thing is artificial, even to the very situation; but here so much labour would be superfluous, for all the palaces, which we imagine are inhabited by Nereids, are upon the banks of these hills, where the groves are all ready-planted, where, in the midst of the thickets, pines and oaks and laurels grow in abundance. Each cape that I double, discovers to my view a gulph, in which opening there appears a valley which contains particular beauties, and where, if we penetrate into it, we shall find both shade and water.

I passed in front of Arnaout-Keuiu, and the air of festivity which I remarked, both in the houses and faces of the Greeks, which appeared to me to be more animated than usual, induced me to land and partake of their gaiety, were I permitted so to do.

The garlands of flowers which adorned their flowing ringlets, the nosegays which crowned the entrance of the houses, and the number of young girls returning from the mountains, laden with nature's gifts, recalled to my mind, that this was the first day of May of the Greeks.

Rustic music invited this animated groupe to dance, and I followed them, in a perfect enjoyment of the happiness of others. The goddess who presides over the season of flowers, is here received with delight, and fêted with a distinction due to the Greek character.

Happy nation ! ignorant of its misfortune, it seems to bear the chains with which it is fettered as lightly as the garlands which, at present, it is decked with.

I have before my eyes both Europe and Asia, which delight me in turns ; and, after having contemplated the one for some time, I return to the other with a fresh interest, which always increases. Nature upon the coast of Asia, according to my opinion, is of a more interesting kind than that of Europe ; the tint of melancholy which is produced by the pines, the ivy, and the cypresses, tend to give a most sublime beauty to its whole appearance. The coast of Europe is more steep, but the continuance of the chain of the hills which edge it, have not that striking interest which we meet with on the opposite coast. The habitations are more numerous, but the simplicity of nature is not sufficiently allowed to demonstrate itself. I trust that I may not be considered as unjust, if I decide in favour of the coast of Asia, and the delightful meadow which I now mean to unfold to view, shall prove the equity of my choice.

I landed at the village of Kandeli, which is situated in front of that of Bebeck, extending along the coast of Europe, and by the ancient port of Mercury, and terminates by the village of Arnaout-Keuiu ; Kandeli is inhabited by the Turks and Armenians, and occupies the place of Nicopolis, where it is established upon those heights that it has subdued ; so that it appears as if it was clinging to the declivities. The coast throughout is edged with coffee-houses, in the midst of which fountains of water play, and the entrance is shaded with weeping-willows, whose rising foliage has not yet begun to display itself to its fullest extent, but which, being forwarder than the buds of vines, eagerly hastens to afford a desirable shade.

In pursuing my way, my head is menaced with hanging rocks which project, crowned with shrubs and creeping plants.

Already do my footsteps lead me over the soft grass of the meadow, and already do my eyes wander over a crowd of objects, which are so attractive in themselves. Every step I take in this path increases the magnificence and size of the

mountains, and adds to the participation of my own delight.— Behold me now arrived at the most favourable point of view, not so much from its extent, but from the judicious arrangements of its parts. A promontory drawn in a demicircle attracts us; at the back of which Europe is situated, which reaches the culminating point where Xerxes caused his throne to be elevated for the purpose of seeing his army defile before him; that innumerable army which his ambition led upon a foreign land. A wood of cypresses, intermixed with trees of Judea, shade the sepulchral records, and extend from the foot of these old walls to the places where the habitations commence again to edge the coast. The waters of the canal flow in a majestic manner, between the two banks. To the right, and immediately upon the bank, we see the lofty Tower of Asia. At the back of all these objects, we observe the northern flatness of the principal valley, in which the habitations appear mingled with the almonds and peaches in flower. To the left is Kandeli, which follows the winding of the cape; and in the centre, there is an imperial pavilion, and a fountain in marble of a very refined elegance; there are weeping-willows planted around; a bridge is thrown across the mountain, edged with poplars, plantains, ashes, and linden-trees. Lastly, the dome, which rises from the masonry-work, combines to give an imposing appearance to the whole of this magnificent coup-d'œil.

I am anxious to bend my steps towards Anadoli-Hissar, and clamber up those heights which are situated at the entrance of the valley, and I shall afterwards descend them, to traverse the enchanting banks of the small river which bathes it. Scarcely have I put my foot in the village, when a new scene awakens my ideas. The mussulmans children, dressed according to the fashion of the country; some carried in state upon horses, while others play with young rams, whose horns are gilded, and whose fleece is bedecked with ribbands.

But I guessed the reason of all this; these children, and their companions in amusement, are each of them victims for the sharpened steel of sacrifice. The latter are offered up, but the former only undergo what is commanded by the Islamism, that is to say, marked with the prophet's seal.

The operation of circumcision among the mussulmans does not take place until the constitution has, in some measure, acquired a sufficiency of strength, and children are about six or seven years old previous to their undergoing it. While the operators are performing it, the priests offer up prayers to heaven, to receive the new adept under the banners of the prophet. Upon this day, and many in succession, there are feasts and entertainments, given with all the parade and magnificence

which religion attaches to the performance of this operation. Various means are used to amuse the young circumcised child, in order to divert his attention from the pain which he has undergone.

Among the Osmanli, these entertainments are celebrated with a plain and noble solemnity, which never loses its effect.

The ceremony of circumcision has admitted of avarice indulging itself in a very extensive manner, for, among private individuals, it is the custom to make very handsome presents; but at court, persons are almost despoiled of all they possess, to fill the coffers of the sultan. Whenever the latter has a son fit for circumcision, notice is given of it, in the most distant provinces, and an invitation, in the form of a command, is made to the superior officers, to come and assist at the ceremony, or to send presents proportionate to the rank which they hold. Even foreign powers are obliged, owing to an old custom, to contribute their share. All this proves that the sultans make a trade of their offspring, for we observe their speculations by means of their male-children, and we have mentioned elsewhere, how they sell their daughters and sisters.

I shall, however, retire from this scene, for the song of the nightingale invites me upon that mountain, which presents to my view lilies, honeysuckles, &c.

My road is strewn with sea-fennel, camomile-flowers, marigolds, &c, and I am totally lost among the tufts of holm, oaks and strawberry-trees. Upon this red soil, the vine acquires a most vigorous growth, and I know not how to disengage my footsteps from so wild and charming a labyrinth. Behold me now having attained the summit, and let us follow that route. It will lead us to the confluence of the two vallies, and to where the royal pavilion is elevated near the other bridge, which is thrown across the torrent. Arrived in the centre of the bridge, I find myself enveloped among the plantains, oaks, and white poplars.

At some paces from me is a wind-mill, in the vicinity of which there is a tomb, and all devout persons kneel before it as they pass. Upon the opposite side, is raised a royal platform intended for prayer, and also a fountain close to it. However, I shall retire to one of the imperial pavilions, and there repose among the melancholy shades which the pensiveness of the situation considerably increases.

Behold me now seated by the side of silent mussulmans, who, in smoking their pipes and drinking coffee, regard me with much more indifference than curiosity, and even do not condescend to hold any conversation with me.

The setting sun made me think of finding my way back to

my boat; but—what do I hear? Is it the noise of cannon?—It is, and appears to come from the corner of the seraglio, and gives the signal to all the other batteries, who follow it up along the extent of the Bosphorus. The word Wahhabi, which these mussulmans just uttered, recalled to my mind, that that heterodox sect, which resembles the sceptics of Islamism, received a very sensible check in the sands of Arabia; and the holy town, which was taken by it from the Ottomans, has just been recovered, by the mighty power granted to Mahmoud by heaven.

The finest trophies of that sect are undoubtedly the keys of Mecca; the ceremony of placing them in their proper situation took place a few days since, with a solemnity worthy of notice and remark.

Ali Pasha, the governor of Egypt, who succeeded in reducing the two holy towns under the dominion of the Osmanli, sent his son with the valuable articles of his success to his highness, and he was received in the capital, with every demonstration of delight, which the importance of his mission exacted.

The Keaya-Bey and the Inektouptchi (secretaries of the orders of the grand-vizier,) having received the valuable deposit from the envoy at Daoud-Pasha, brought it to the town of Eyoub, where the grand-vizier arrived very early in the morning, accompanied by all the ministers, and the great-mufti, at the head of the principal uléma. This imposing retinue was soon accompanied by an immense concourse of people; for the curiosity of the Osmanli is soon roused, or rather their patriotic interest, when the cause becomes their own.

The ceremony commenced by offering up prayers to the Almighty for his gracious protection in favour of the real children of Mahomet; the keys were then placed in the Mihhrab, (a niche which is made use of by way of an altar,) as an homage due to the divinity, and as a proper restitution; after which, these valuable objects of veneration were taken in great state to the seraglio. Similar to ancient triumphal processions, a prisoner, with a chain round his neck, followed the trophies of victory. Two tchiaousch held this chain by each of the extremities, which gave the unfortunate person the appearance of an animal whose wildness created dismay among the followers. The retinue arrived at the seraglio, and the keys were presented to the sultan, who was seated upon his throne to receive them. He then gave them to the kislär-agassi, who held the situation of nazir (inspector) of the holy towns, and the latter immediately put them into the treasury. The beheading of

Wahhabi then terminated the ceremony; and his body lying in the mud for three days, recalled to mind, at the capital, the victory which the cannon, at this moment, are celebrating.

NINETEENTH PROMENADE.

THE GREAT FIELD OF THE DEAD.

Monuments and Funeral Epitaphs.—The Plague.—Funeral Rites among the Mussulmans.—The Respect which they pay to the Ashes of the Dead.—Considerations on the Bosphorus.

WITH what sensation was my mind struck, when I viewed the cold hand of death, in a thousand fantastical forms; my eyes were tremblingly directed over a crowd of objects, whose melancholy and sombre appearance manifested the devastations of mouldering time. What feelings did I not experience at perusing those epitaphs which were dictated by the poignancy of sorrow and grief; one that I read, upon an unadorned stone, was the affecting record of filial piety; another, which was traced upon a flat stone and pointed at the top, reflected the virtues of a wife or a mother; others pointed out the rising virtues of youth, which a premature death had snatched away. This green turban, at some little distance from me, indicates the tomb of a mussulman, who belonged to the class of the Emirs, that is to say, a descendant of Mahomet by Fatima, his daughter, the wife of Aly. The letters of gold, which I see before me, recall to mind the valourous achievements of some warrior, who died while gloriously fighting under the standards of the prophet.

Those stones, plain and simple in their form, indicate, by the turbans which crown them, the different professions which lye beneath them. At a distance, is raised a magnificent dome, elegantly supported by columns, beautifully adapted to the lightness of the building; it covers a tomb, half concealed under odoriferous and aromatic shrubs, and invites the passing stranger to offer up prayers for the dead.

The cold clay, which is confined beneath this magnificence, covers some distinguished personage. Perhaps a vizier, whose criminal head has fallen under the avenging power of the laws; or, perhaps, some pasha, who has glutted himself with the blood of provinces, and whose odious memory is thus handed down to posterity, by the splendour of a temple dedicated to infamy.

The plague had not for a long time exercised its devastations in so forcible a manner as it did in the year 1812, when

it ravaged the capital of the Ottoman empire. Thousands of victims were swept off, and it appeared even to menace all the population of those unhappy countries; sometimes it had the deceptive appearance of being nearly extinguished; but it only awaited an opportunity for surprising the confidence of the nation, and burst forth anew, with increased power. It was principally directed towards the Franks; and as to the Turks, they in general gave themselves up, despairing of even being able to counteract the irrevocable destiny which hovered over them. Greeks, Armenians, and Jews, all partook of this devastating scourge, but in a less degree than the mussulmans, though the influence of the opinion of the Turks had much weight among a great number of them.

The Franks, who had acquired experience very bitterly, were more upon their guard than others. A son approached his father, with trembling sensations, when he first observed him attacked with this disorder; and however slight an indisposition might be, if it reached the head or the heart, the sufferer beheld himself left alone, and bereft of the aid of his friends and neighbours.

Humanity at length made a generous effort and established hospitals, which were conducted by individuals, who were attracted with the hopes of gain; for the clothes of all the victims, who were submitted to their ignorant care, became a perquisite to them; therefore, motives of avaricious cupidity governed the minds of those persons much more than the generous feelings and duties of religion.

The unfortunate people are transported into these places, who are actually either ill with the disorder, or who are merely affected with primary symptoms, and who very soon fall a sacrifice to the corruption of the air which they breathe, as well as the horrible situation in which they find themselves placed. In these critical moments, the hand of friendship is no longer extended, and the messengers of death, known by the dreadful name of mortis, and the only people who are not afraid of approaching the bodies, despoil them of every thing, and abandon them. Even the very friends who spoke to the unfortunate sufferer the evening before, are directed to remove from the remainder of society, for some days, where they pass the agonizing moments of suspense.

In the midst of all these disasters, of which we have but a feeble idea, and in the state of anxiety with which every body was struck for some months, at Constantinople, a circumstance occurred respecting two individuals, the generosity of whose souls, the disinterestedness of whose friendship, merits to be recorded, with all the glowing warmth attached to sympathetic

gratitude:—Two Englishmen, who had been for a long time united in the strictest amity, made a solemn promise that they would both assist each other, if they fell ill of the plague. One of them became warned of his approaching end, and the other, faithful to the engagement which he had made, and insensible to fears, constantly remained by the couch of his sick friend, who was much more alarmed for his danger than for his own, and entreated him to go to a distance and leave him to his fate, but he was inexorable. The dying sufferer, thanks to the consolatory cares which were afforded him, surmounted the disease, and attained the period of convalescence; but, alas! he only returned to life, to witness the sufferings of his devoted friend, who was attacked in the most virulent manner, and this was, indeed, a blow to a disinterested and fine-feeling mind. The poor convalescent rallied his strength, which was still in an exhausted state, to comfort and devote all his attention to his friend, but his efforts were fruitless; he invoked in vain all the succours of art and soothing friendship, to preserve his friend, but death turned a deaf ear to his solicitations, and inhumanly deprived of existence, the man who had so nobly braved every risk for the preservation of friendship.

Famine, earthquakes, profligacy, and bad food, engender the plague, according to reasonable ideas. Egypt, Smyrna, and Trebizonde, are the three places which send it to Constantinople, and it is considered at its height when it comes from those three principal depôts. Intense heat and cold lessen the ravages of it, and sometimes remove it. The different changes of the moon influence the effects of it upon the people. No other contagious maladies arise at the time of the plague. The use of strong liquors is thought to be one among the means of a cure. But according to the most established opinion, and conformably to the ideas of physicians, panades, rice-water, and lemonade should form the regimen of those afflicted, which, being very debilitating, would almost make the sufferers undergo as much danger from their convalescence, should a relapse take place, as from the first eruption of the disorder.

Pork is apt to favour the encouragement of the disorder, from its property of preventing a free perspiration; fortunately, if the plague is communicated by contact, the air is not charged with its putrid miasmas; and how lucky this is, for not a trace of human kind would otherwise be left!

The malady announces itself by a giddiness in the head, like all severe fevers, by pains in the heart, accompanied by vomitings; by pains in the kidneys, and, when it has attained a certain height, the eyes become wild-looking and staring. It may lurk for some days, previous to its finally discovering itself, and

its symptoms may sometimes prove very deceptive, and expose people to two dreadful mistakes in the disorder. Sometimes the effects of another complaint may be attributed to the plague, and sometimes a swelling appears; which a slight fever removes, and then the disorder becomes less virulent with those who do not hold any communication with persons afflicted; but most frequently the plague develops itself in a day or two by a sharp fever, which in some hours decomposes the mass of blood, and generally carries off the victim, especially if dysentery accompanies the symptoms, or if the swelling refuses to discharge the malign humour which it contains. Perhaps strong liquors, and heating food, by agitating the blood, may assist in cleansing it, which would justify the use of this system, during the commencement of the attack, and then the other remedy may be resorted to when a crisis has taken place.

A French physician has imagined that, according to his observation, those people who were vaccinated had no fears from the plague; this humane preservation, if justified, will protect the eastern countries from the ravages of two great calamities, for we may give the name of plague also to the small-pox, which has caused dreadful devastations in that part of the globe. This physician, whom I have just named, has for some time kept a register, wherein he has inscribed the number of children vaccinated by him, and in a few years, when an abridgment is taken from the register, we shall be capable of observing if the hope is realised, or whether it has proved fallacious. We must observe, that vaccination has made great progress in Turkey, and will supplant the inoculation. This is according to the observation made in Egypt, relative to oil-merchants, who are supposed to be less accessible than other individuals to pestilential miasmata; it has been consigned to a memoir by Desgenette, and read among those of the Institute of Egypt. In consequence of this observation, the Franks, ever since the plague of 1812, have made use of clothes of gummed taffeta, with which they cover themselves from head to foot. This would appear as if the plague acted like a magnetic, or rather electric fluid, according to the less positive or negative predisposition of substances of different kinds, which keep off the miasmata. What renders it probable, and particularly the established analogy with the electric fluid, is, the negative affinity of the pestilential miasma, and the substance which covers over the waxed taffeta; and, consequently, the part which that substance seems to take, similar to the experiments of electricity, in which it is made use of as a new conductor.

Another remark is, that cats were the chief propagators of

Promenades round Constantinople.

this plague, as well as all kinds of fur, and substances classed under the head of conducting bodies.

The Franks add to this former preservative, all kinds of perfumes, an immersion in water and vinegar, exposure to the air, to the dew, and abstaining from all contact with suspicious objects. As for the mussulmans, they let things take their chance, and their patience and resignation is not exhausted until they observe daily more than 2,000 dead bodies taken out of the gate of Adrianople; they then begin to imagine, that heavy indeed is the indignation of heaven, and by way of appeasing it, they send children to the upland plain of Olmeidan, to implore mercy by their prayers. There is something extremely pathetic and affecting in this resource, which does honour to the nation that imagined it.

The mussulmans pay the greatest respect and attention to the dead; they keep the monuments always standing in perpetuity, and, much more religious than we are, never approach the sepulchral ground without bearing in mind, that their memory will also be respected as much as those who have died familiarised with that idea; the cemeteries are places of promenade, which they frequent with a degree of pleasure, being the only ones which they embellish. Like the antients, speaking in a figurative sense, they say that the living dwell with the dead, or at least bear them company, for there are roads made which lead to the places allotted for them.

Their religion chiefly consists in giving consolation to the mind, and very eloquently and persuasively depicts the blessings of a celestial paradise to those who die in a proper state, which they will always enjoy, after having made an expiation of their faults.

The Koran, with an intention of convincing the people that the other world is far preferable to this, has interdicted all tears at the funeral rites, and has abolished all grief, and recommends silence and the most rigorous recollection of this.

I shall remember for some time one of the most edifying scenes I have been ever witness to, and which will give an idea of the respect that is paid by the Mahometan nations to the memory of the dead. I was passing through one of those vast cemeteries of Constantinople, when, observing a woman of the poorer order busily occupied round a grave freshly made, I stopped to look at her. She was gathering up the earth that had fallen, and was carefully placing it over the grave; she then built little walls all round it of stones, which she sought for at a great distance, and then planted flowers on it, not paying any attention to the person observing her.

I felt considerably at beholding this unaffected plain monument, so far superior in merit to those which are often so ostentatiously raised.

TWENTIETH PROMENADE.

ISLANDS OF PRINCES.

Proti—Antigone—Platys—Oxia—Kalki—Prinkipos—Caloyers—Of the Greek Church, with its Discipline.

THE Islands of Princes should be visited in the months of May and September, in order to enjoy their beauties. They are disposed in a semi-circle, the concave part looking to Constantinople. They are separated from each other, by channels of two miles broad, and from the continent of Asia, by a canal of one league, and they are only from eight to sixty furlongs in circumference. The first island we meet with is Proti. Its soil is composed of a calcareous clay, or mould. From Proti we pass to Antigone, the coasts of which are very steep to the south. There is a very pretty village in one part of it, and a monastery.

Some miles to the south-west of Proti, are two islands, called Platys and Oxia. The former presents a shallow flat shore, the latter a pointed rock, and is celebrated for its oysters.

A channel of half-a-mile separates Antigone from Kalki. In order to go from one to the other, we must go along the small island of Pyta. There are mines of copper at Kalki, as well as many other mineral products.

Kalki is divided into three portions, having a village at one end, and two ports well sheltered at the other ends. It has also three monasteries, which are called Santa Maria, St. Nicolas, and the Trinity. The views from Kalki are magnificent.

Kalki and Prinkipos are separated by a strait of six furlongs. The proximity of the two is sufficiently proved by the copper-mines found there. Prinkipos has a very large village, and three monasteries. The view is also fine, and the coast of Asia is observed much clearer. In the spring, Prinkipos becomes the residence of the Franks. Here is also the school for the young slaves who are to grace the harem of the Sultan; the village of Maltepé and the peninsula of Fener Baktché are well worth visiting. The Prince Islands are the only place where we find Grecian monasteries in the environs of the capital. Here are two classes of monks, the seculars, and those who have received ordination. These convents are frequently the

receptacle of vagabonds and bad characters. As the mind has become enlightened, so do the monks decrease in their influence: they divide their time between devotion and cultivation: they manufacture crosses and clocks of wood: their revenue is derived from some convent funds, and the produce of their work: they make a vow of chastity, and the convents of the women do the same.

TWENTY-FIRST PROMENADE.

FOUNTAIN OF KARAKOULA.—BEIKOS.

WE pursued our route to the valley, and arrived at two courses of water, which came the one from Tokat, and the other from Karakoula-Souyou. Near this fountain, we saw a muselman of distinction stop his equipage, with two dervises with him. After having enjoyed the fine air, they continued their route, not on horseback, according to the general custom, but they preferred the slow pace of the arabas. The Osmanli do not in general travel, unless they are obliged, for they are not actuated by motives of dissipation or curiosity, and indeed their countries are almost constantly monotonous and uniform. All their journies are made on horseback, and the women generally follow in litters. The Osmanli are not fond of shooting, or hunting, and this may be attributed to the regulations of the prophet, in respect to the mode in which animals are sacrificed, and the distinction of food. The only hunters which we remark among the mussulmans of Constantinople, are those who are driven to it by necessity.

We left Ak-baba, and the ravine in which this village was hidden, and followed our route slowly, and we frequently met with caravans which were carrying the mountain-coal, and others which were carrying the water that was drawn from the fountain of Karakoula, and which were going to the great depôt established at Beikos. The valley we were in was delightful, shewing a variety of shrubs, and plants, and all the rich display of colours of the butterflies and insects.

The mussulman's character is worthy of great admiration and notice, from the great coolness which he possesses, as well as a calm and dignified philosophy. I shall just give an instance of this, in the following little authentic story:—

An upholsterer was engaged to come and work at the house of a Frank, and was consequently hired by the day; the first night his shop, and in fact all his fortune, were the prey of the flames; however, he arrived the next day punctually to his time,

and began his work very quietly. The master of the house asked him if the fire had spared his house, and if he lived there as usual; the mussulman replied, coldly, "No, it has been burnt; but God gave it me, and he is capable of taking it from me; besides, he is all power!" This is indeed a trait of the marked philosophy of the Mahometans.

We are now arrived at Zeké-déré, which is surrounded with orchards, and peopled by mussulmans. We passed along the fine plantains which shaded the fountain, and came to the enchanting retreat of the Nymph of Karakoula. The road which led us to it was winding, and beautifully adorned with plants of all kinds.

The waters of Karakoula-Souyou are in high reputation among the natives, and are made use of in their domestic medicine; they are of a soapy quality, if we may judge from their dissolvent property, and the lather which they produce. More than one cure has been related of its effects, and without the intervention of any other remedy.

The animated appearance of the fine valley of Beikos presents throughout masses of verdure differently shaded. We arrived in the village of Beikos, the population of which is composed of mussulmans, as well as Armenians. As we approached the edge of the sea, the number of people increased, and a variety of coffee-houses appeared, placed along the sides. We at length embarked, and sailed away for Therapia, where the most perfect harmony exists among the people, and where the shores are most interesting from their striking beauty.

TWENTY-SECOND PROMENADE.

CONSTANTINOPLE.

Quarter of Kondoscalé.—Little St. Sophia.—Character, &c. of the Armenians.—Domestic Animals, &c. &c.

I ROSE with the sun, intending to take a long course, and visit the different parts of the Propontis. I embarked at Top-Khané, and passing along the walls of the seraglio, I landed, and bent my step towards the little St. Sophia, a Greek church, which is changed into a mosque. Sophia is situated below the At-meidan, in the Kondoscalé quarter; it is a circular edifice, and crowned with a dome.

Mouhamed-Pasha-Dgjamissi was founded by the celebrated Kuipruli, and presents a most flourishing appearance. In this part of the Propontis, the population consists of Armenians, whose

houses are two stories high. And as these people are now presented to our view, I will give some little description of them. The Armenians join to a speculative genius, a degree of uprightness, which is generally extended throughout the nation. They possess very charitable virtues; they are much attached to their religious devotions; they are very partial to intrigues, let them be ever so important or trifling. They are not endowed with any brilliancy of understanding, and they no longer think about the independence which they have lost. The Armenian women are generally correct by principle, and perhaps also by disposition. Their most marked characteristic is an excessive devotion. They are the most economical women in the world, and manage the arrangements of their houses, as it concerns domestic cares, with the greatest possible order. They even themselves perform the most menial offices. The men are educated with economical principles, and a love of simplicity. The dress of the Armenian is as plain as that of the Dutch. Hitherto, we have described the Armenian as we find him at Constantinople; but when we go to his native country, we there find the people possessing more independence, and more warlike notions. There is a speculative spirit inherent in them, and when placed behind their counters, they entirely forget their families, and in fact every other consideration. They are taught to read and write in their youth, and acquire a sufficient knowledge of arithmetic to carry on their trade. Industry is the particular attribute of the Armenian nation, and is divided into four principal branches. First: the bank. Secondly: the mint. Thirdly: the manufactures of muslin. Fourthly: goldsmith's work, and the mechanical arts. The greatest possible confidence is placed in the Armenians, by the Osmanli, for they possess the management of their fortune, and they never are called upon to give up the title-deeds.

The Patriarch of Constantinople is the chief of the Armenian nation. All applications from government are made to him, and he is considered more as a temporal chief than a spiritual one. In all quarrels and disturbances of a domestic nature, he acts the part of a conciliator, and as to other matters, they are generally brought before the tribunals composed of mussulmans.

The Armenian clergy have very austere manners, and each priest purchases from the patriarch, the direction of a certain number of consciences, and he, in his turn, obtains the profits of baptisms, marriages, and interments. The customs of the Armenian nations are more curious than their manners. The ceremony of marriage deserves our notice, as there are many original characteristics in it. Here, as among the Osmanli,

it is the kinswomen of the young man who seek a companion for him ; they see her for him, and judge if she will suit him. The parents of the young man arrange as to the definitive day ; and some expences which may be incurred from the baths, &c. are settled by them, and there are also some presents made to the priests of both families. The young girl, a few days previous to the ceremony, is conducted to the bath, and returns from it, adorned with the most elegant clothing, for the purpose of being presented to the family, who are assembled to receive her. Her head is covered with spangles of gold, announcing her approaching change of life ; she kisses the hands of her new relations, who scatter over her, by handfuls, pieces of money. The entertainments commence at the house of each family on Saturday evening, and continue for three following days. Both sexes enjoy themselves separately, and the future bride, with her head covered with a gauze veil, remains in her apartment with her young companions. The title of king and queen are given to the two intended, from the first commencement of the rejoicings, and the young man, by way of maintaining his dignity, arms himself with a sword, but of late that custom appears only kept up among the lower classes. On the Sunday morning, the guests of both tables send to one another the most delicate dishes. In the evening, a deputation is sent from the future husband with the quena, which is a packet of drugs, with which the women in the east die their nails red, duties which the wife of the priest performs towards the young lady. To this piece of gallantry is added a portion of stuff, which is destined to envelope the young girl, a pair of Turkish shoes, a large wax-light ornamented with a ribband, and some sugar. These presents are carried with great pomp before the deputation, and the mother of the young man joins it with jewels, destined for her future daughter-in-law. The procession having arrived at the house of the young lady, she is presented with them, and also her wedding diamonds. The parents give, in return, a packet containing a shirt, a pair of drawers, two fillets of fine cloth, embroidered in gold, a towel very richly embroidered, and an empty purse. The husband dresses himself in these, the same evening, and they are generally the work of the affianced bride, whom he has not yet seen ; the deputation then returns, and the young man is shaved to the sounds of music, and a variety of little gifts are given to the barber. The clothes of the husband are then spread before all the assembly, and after they have received the benediction of the priest, he is then assisted to put them on, his father kisses his forehead, and then puts the kalpak upon his head ; that being done,

the party purchase from the priest the privilege of seeing the nuptial flambeau burn, which is lighted by the minister, and which must burn as long as the preparations for the wedding continue. While these things are going on, the wife of the priest goes to the lady's house, and places the veil of chastity modestly over her, which consists of a piece of stuff of two ells and a half long, placed so as entirely to envelope the young girl, and being sown up at the sides, finishes by being nothing more than a complete sack. A head-dress of spangles of gold, weighing nearly 150 drachmas, finishes this most whimsical toilette, and her relations then kiss her forehead and give her some sequins. The night passes in merriment among the two families, until two o'clock in the morning, which is the time that the bride is to be brought to her husband. The latter, accompanied by the priest and his relations of both sexes, go for her. The women enter the harem, and the men the salimlik, and the husband is seated upon a stool which is set apart for him, and before which the nuptial flambeau burns. The apartment of the lady then becomes the general rendezvous, and the men and women having ranged themselves on each side of the apartment, the husband is introduced, and respectively kisses the hands of his father and mother-in-law, the former of whom makes him a present of either a ring or a watch, and the latter a tress of spangles of gold, which is tied upon his kilpak; and there are other presents added by different relations, as marks of esteem. The priest then leads forward the young couple to the centre of the assembly, and blesses them; after which, the procession moves to the husband's house, who walks first, attended by his retinue, and followed by his bride, who is conducted by two of her companions, and the flambeau of hymen burns before them. When they have arrived at the nuptial house, the same ceremony takes place, and the priest joining their hands, demands of the man if he is resolved to accept the young lady for a wife, whether she be blind of an eye, lame, hump-backed, and not omitting, in his long story, any of the physical imperfections; to which the husband replies, that he is determined to take the woman, whatever she may be, upon the sack being withdrawn. The questions which are then put to the bride are more judiciously arranged, for a description of the vicissitudes of life, are placed before her, and she is required to answer, if she will brave them all, with her husband. The answer being made in the affirmative, and the questions being answered twice, the priest gives them the nuptial benediction. The diadem, which consists of a small edging, is placed upon their heads, expressive of the union of tenderness and candour, and then these two people are separated for four

days, and are not permitted to see each other until the Wednesday. On that day, the couple are visited by relations and friends, presents are made, and for fifteen days in succession, there is a reciprocal continuance of entertainments.

When the time arrives for the wife being brought to bed, the midwife is in readiness, and all the relations are informed of her safe deliverance; her mother is obliged, the first time, to make her a present of a cradle, which is generally of walnut-wood, and encrusted with mother-of-pearl, and accompanied with the child-bed-linen. The lady, in a state-bed, then receives all her visits, and on the fifth or sixth day, the god-father arrives with a complete dress for the child, and takes it to church, to receive the baptismal rights. On the same day, there is a magnificent entertainment given, which ends by presents being given to all the guests.

When an Armenian dies, extreme unction is performed; he is clothed in his best apparel, and carried with his face uncovered to the burial-place, in conformity with the customs of former times.

All the friends make a point of attending the afflicted widow or mother to the tomb. The clothes of the deceased are placed upon the tomb, and all the party kneel round, whilst the nearest relation, contemplating these sad remembrances, makes an address to the deceased, which is delivered with the greatest pathos. Sometimes the sad widow places a child upon the tomb, addressing her feelings of grief to it, which the innocent creature replies to by his tears. But it is an extraordinary thing to say, that after so much sorrow and lamentation, these people partake of a repast upon the tomb, with the utmost greediness.

I passed afterwards into a spacious square, where I observed a fountain built of stone, and the weeping-willows, planted around, gave this place a very picturesque appearance. The national taste among the Osmanli is to eat green fruit, and in all classes, the same strange fancy prevails, and the following anecdote will even prove its extension to the throne:—

The sultan Selim III. took into his service a gardener, who was by birth a Frank, and this man employed all his art in the hot-houses, to produce fruit very early in the season, and having succeeded in getting a very ripe peach, at the time that they were only just green, he presented it to the Sultan with the greatest feelings of self-satisfaction. The latter, instead of testifying any particular approbation, only praised it coldly, and gave the man twenty-five piastres for it, for the Sultan recompences services with money, and according to his ideas of them. The gardener was much concerned at finding that all the pains he had taken were not appreciated, and quite dis-

gusted, he neglected paying any attention to the hot-houses. Some one told him, that if he wished to please the Sultan, he must give him an unripe cucumber; and the man, very much astonished at such an idea, did, however, the next year, pay great attention to that kind of vegetable, and sent one very early to the Sultan's table, which was immediately recompensed with a purse of money.

I am now upon the part belonging to the Greeks and Armenians; there are a number of taverns upon the road, which are frequented entirely by the Greeks. In almost all, there are a variety of young Greeks, who are dressed like women, and who appear to imitate them in their manners; they wear large trowsers, and their flowing hair is adorned with flowers.

The taverns are commonly large halls, or rather courts covered with a wooden roof, surrounded by two stories of galleries, which are divided; the walls are covered with paintings à la fresco.

The koran formally interdicts all true believers from having drawings of men, or animals, as being a degeneracy of devotion, and which might lead to polytheism. The Osmanli are generally very zealous observers of this, but, in the seraglio, a book is kept to receive the portraits of the different Sultans as they ascend the throne. I directed my steps towards the antient monastery of Studius; but, as I passed along the corner of a street, I saw a corpse whose head was detached from the body, and being very anxious to learn the particulars, I entered the shop of the Cafidgi, and obtained the following particulars from him.—Some days since, the Grand-Seignior published an order, interdicting any one from smoking, except in the interior of their houses, so that they could not be seen; but the unfortunate deceased person, notwithstanding this prohibition, took his seat in front of the coffee-house, and began to smoke. The Grand-Vizier happening to pass incognito at the very time, stopped and asked the delinquent if he was not aware of the order; to which question the latter replied, not aware whom he was addressing, that the order only held good for three days. The Vizier, irritated by this reply, directed the man to be immediately seized by those about him; and the latter, perceiving the danger which threatened him, thought he should save himself, by mentioning that his brother was the sword-bearer of the prime-minister; but this, instead of having the desired effect, rather hastened the sentence of death, which was executed forthwith.

It appears strange that the prime-minister of an empire, so vast, should demean himself by putting on a disguise, and going about with a view of finding out what is going on. Our

astonishment will be more increased, when we learn that even the Sultan himself does this.

The climate of Constantinople is very uncertain, and, in general, the spring presents many changes, arising from the southerly and northerly winds. The real fine days do not commence before June; the autumn is always fine, except at the period of the equinox, when the sudden storms are very severe, but they are of short duration. The winter is a very disagreeable time to pass at Constantinople, especially when there is a frost, for the houses are only calculated for the fine season.

Eunuchs are not found in private houses, they are merely reserved for the wealthy.

I am now arrived in a smiling valley, where my eyes wander over productive gardens, and have passed through this inviting place, called Jéni-Baktché, (new gardens). I come, by degrees, into parts that are inhabited, and at length to the gate of Adrianople. I there see an ancient church, formerly dedicated to the holy apostles; and I also observe a beautiful mosque, which takes its name from the gate.

In the passage which I made from the gate of Adrianople to the Echelle, I passed near a coffee-house situated at some paces from Egri-Capou, in which there were a number of people assembled, who were attentively paying attention to the rhapsody of a speaker, who was talking of all the mussulmans' books, commencing with the name of God, and other subjects, that appeared to engage the observation of the surrounding auditory, and put me in mind of the former times of Greece, when the rhapsodies of Homer and Hesiod were recited to all the inhabitants,

TWENTY-THIRD PROMENADE.

THERAPIA.

I CANNOT omit paying a just tribute of praise to the delightful countries, and smiling vallies of Therapia, which was known to the antients, by the name of Pharmacias. What road shall I take among so many that invite me? if I go to the top of the Alonaki mountain, I see the imposing appearance of the Pontus Euxinus, and that fine amphitheatre of mountains which environ the enviable coasts of Asia and Europe.

The Greeks are divided into two very distinct classes; the first of these is composed of individuals who have occupied employments in the tributary provinces; the second compre-

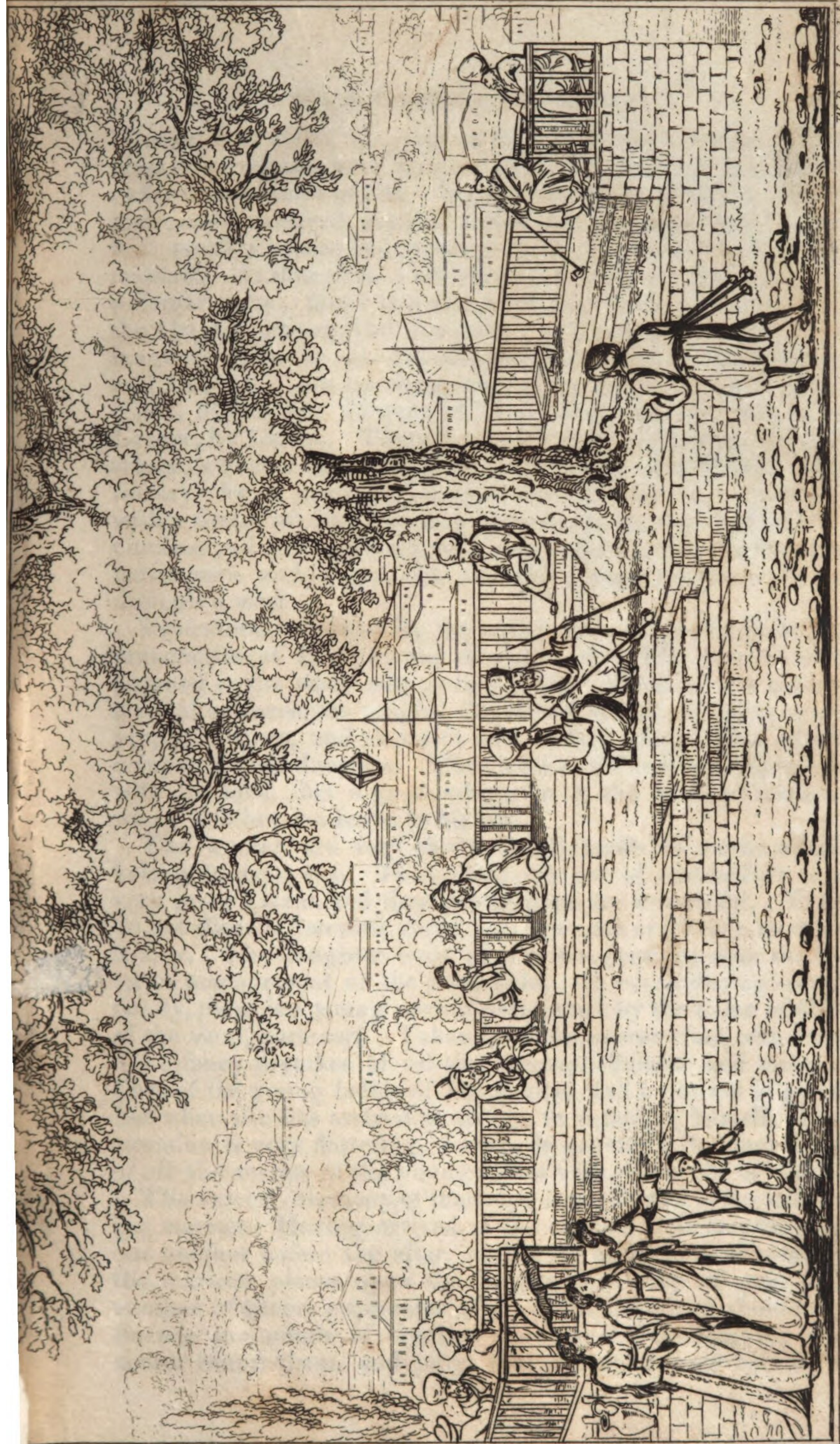
hends the remainder of the nation, which may be considered as separated from the first by another class, which is that of the merchants. Natural inclination prompts the Greeks to cultivate mechanical arts, in which they succeed better than any other nation. They are a commercial race, but too often their speculations are of a most hazardous nature. Letters, sciences, and the fine arts, have also met with great encouragement among them. The result is, that the most clever workmen and the most laborious cultivators are of the Greek nation, and that almost all the merchants who employ coasting-vessels in the islands, &c. are Greeks.

The Grecian women differ very much from the Armenian and Turkish women; their small and slender waists recall those forms which still serve as models to our artists. Their walk, which is an imitation of eastern effeminacy, gives them a voluptuous air, and an elegant and graceful appearance. A beautifully-moulded leg, terminated by a small foot, large black eyes, surmounted by long arched eye-brows, which, combined with the dark hair, give the face an animation of expression which is altogether indescribable; a hand and arm of most perfect symmetry; a soft and harmonious voice, which is admirably adapted to the pleasing expressions of a delightful language; in short, the whole appearance of the Grecian women bespeaks much more than can be accurately depicted by any descriptive author. Here is also another thing, which gives a most bewitching elegance to the Grecian females, which is their manner of dressing their hair; some of them have it flowing in waving curls over their shoulders, others form a crown of it upon their heads, interweaving chaplets of flowers.

Their imaginations are lively and brilliant, and are evidently disclosed by the intelligence of their countenances. Their manners are affable and conciliating. They have a foresight and politeness, which mark the fashion of good society. The urbanity and refinement among them may be attributed to their mixing with the men, and which will sufficiently explain the difference that still exists between other nations and Greece; for the austerity of the manners of the former do not admit of that reciprocal attention, which the gallantry of the latter so readily allows. Vanity and ambition are certainly the attributes of the Grecian women, and they excite these sentiments in men to a very great extent. Formerly the custom prevailed of allowing young girls only to be seen by their immediate relations and connections, but now that is nearly abolished.

The education among the Greeks of Fanal is very particularly attended to; the women acquire the knowledge of several languages, principally of the French, as well as the literal

Theraput.



Greek; they arrive to great perfection in the sciences. The class of merchants have also, for some time, taken a part in the cultivation of their minds. During the reign of Selim, public instruction received considerable encouragement, and he saw with much pleasure and satisfaction, the progress which it was making. At that time, a variety of schools were flourishing in different parts; there was also a printing-press, established by the Greeks, who applied themselves to translate into their own language different classical authors, such as the Italian, French, and English. Among them, we can quote the works of Condillac, Millot, the Travels of Anacharsis, and the History of Greece, by Gillies. There is another very interesting circumstance, which is the compilation of a Greek and French Dictionary, by a party of young Grecians, who are impressed with a desire of disseminating knowledge among their fellow-citizens, and extraordinary as it may appear, even the Grecian ladies have undertaken also to render their assistance in so difficult a work.

Professors, furnished by the nation, are sent to the principal universities of Europe, and the plan of public instruction is pursued in the same way as in France. Physical and mathematical sciences are taught, the literal Greek, French, geography, history, and rhetoric; and, in fact, every thing which comprises our education. The Greeks of Fanal are impressed with the idea, that a good education is the best inheritance which a father can leave to his son.

The women are very clever in all kinds of works which belong to their sex. They carry the art of embroidery to a very great extent, and their productions are wonderful. They do not disdain domestic cares, let their rank or fortune be what it may. The daughter even of a prince presides over the interior management of the household. In every distinguished family, there is a young person designated by the name of Girl of the Soul, *paramori*. Taken from the poorer class, she from her infancy partakes of all the accomplishments and instructions of the young ladies of the family, and a portion is given her when she has arrived at an age to establish herself. Her situation is very flattering, for she is generally the depositary of all the secrets of the young ladies with whom she is with.

The sacred ceremony of marriage is performed in the following manner: Having arrived at the church, and standing by one another before the altar, with each of them a wax-taper, the minister places upon the holy table a ring of gold and another of silver, expressive of the attraction which should influence the minds of the two spouses; he then moves the censor round them, and prays that the union may become a

happy one. The rings being then passed from one to the other, new prayers are offered up. The ceremony then concludes as to the serious betrothings.

As soon as a sick person appears in the agonies of death, a priest is sent for to come and sit by him, who reads him passages from the gospel. As soon as he is dead, the body is immersed in a lotion of aromatics infused in wine, and placed in a sheet, which merely leaves the head exposed, and the priest then invokes God for the departed soul. The deceased is placed on a bed of state, dressed in his richest clothes, and thus carried to church, preceded by a numerous clergy. Before all the houses that the funeral passes, essences are scattered upon the body; an ecclesiastical orator then recites the qualities of the defunct, and recommends all the relations to bid adieu to the being whom they have just lost. The body is then taken to its last dwelling and placed in a grave, with its face turned towards the east. The priest lays the first earth over it, in the form of a cross. Cakes are then distributed, which are composed of barley and honey. No fire can be lighted in the house of the deceased on the day of his interment; there is a family-banquet where the afflictions and grief are of a more calm nature; on the nine-and-fortieth day, and even on the day of the anniversary, fresh lamentations and tears burst forth.

The Sultan Mahmoud appears to have descended from Sulieman the Great, and developing, like him, a great character, an immoveable will, supported by the most enterprising spirit. The Sultan Mahmoud was engaged in a number of wars, and reduced to obedience, the Pasha of Bagdad, Damas, the Bey of Egypt, and the Governor of Satalia. He made some considerable improvements in the discipline of the Janissaries, which hitherto had been very licentious. He also introduced mechanical professions. One of the qualities which very particularly distinguishes the Sultan Mahmoud, is his discernment in the choice of his ministers or friends, and his dismissal of them. His will is absolute and irrevocable; he possesses a profound knowledge of government as well as the administration, and he accustoms himself to arrange and see all done under his own inspection. He is very mysterious in the affairs of the nation, and many things have occurred by his direction, which were totally unknown to ministers. This prince, in fact, unites many inestimable qualities; he is very well skilled in all manly exercises, and has a fine figure, which would in itself discover his rank, if he ever wished to disguise it.

Pertusier, Charles

Picturesque promenades in and near Constantinople and on the Waters of the
Bosphorus

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